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AN URDU MANUAL
BY THE PHONETIC
NDUCTIVE METHOD

= THOS. F. CUMMINGS =

M. Eldredge,
Christian College,
Allahabad.

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AN URDU MANUAL

BY THE

PHONETIC INDUCTIVE METHOD

REV. THOS. F. CUMMINGS

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PUBLISHED
AT THE DIRECTION OF THE UNITED PRESBYTERIAN MISSION
GUJRANWALA, INDIA 1909.

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LEIPSIC, GERMANY.

TO MY FELLOW MISSIONARIES

WHOSE HELP AND ENCOURAGEMENT HAVE MADE
THE PUBLICATION OF THIS MANUAL THUS
EARLY A POSSIBILITY

THIS VOLUME IS GRATEFULLY DEDICATED

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PREFACE.

The publication of another "help" to Urdu is justified by the success of this method during the eight years that it has been under trial. By the aid of type-writer and mimeograph, the lessons have so proved their utility that the Mission ordered all new missionaries to use this method, and that the Manual should be published.

The author regrets the necessity of publishing, while so far from India, and without having brought the book up to his ideal of what it ought to be. That the principles of the Manual are final is beyond question. That the application is so, is too much to hope for.

The principles are: 1. A scientific application of phonetics, through diagrams and practical examples, to the solution of the difficulties of pronunciation. 2. The sentence, the unit of speech. 3. The ear, the medium of instruction and the governor of the tongue. 4. A limited vocabulary, a prime necessity. 5. Thoroughness, a repetition of idioms until they are absolutely fixed in the memory. 6. Grammar teaching, not by paradigms, but by concrete examples. 7. Oral composition, within a small vocabulary, to lead up to the mastery of all ordinary expression. 8. Ready, fluent, accurate speech and hearing to be attained, *within narrow limits*, as the basis of the ability to use Urdu well.

Thanks are due to Prof. A. Graham Bell for permission to use his cuts, illustrative of the position of the organs of speech and to Miss M. R. Martin for valuable assistance in reading the MS.

It is my hope that I may soon be able to work out, on these same principles in English, such a basic manual, as, confined to the limits of the vocabulary of St. John plus that of everyday affairs, shall give a good working vocabulary and lay a firm foundation for the future full mastery of the Punjabi, or whatever other tongue it may be transmuted into.

The past success of the Method may be due to the insistence that every lesson should be thoroughly in hand before another was doled out. The pupil will have to be his own mentor to this end.

With a request for criticism and suggestion, but with also, a warning that these lessons are not automatic, and that a mere reading, or cursory study will give no mastery of the tongue, the Manual is sent forth, to lighten, I trust, the task of learning Urdu.

New Wilmington, Pa., U. S. A.
June, 1909.

THE TRUE METHOD OF LANGUAGE STUDY.

1. In beginning language study, the question of method is of the first importance. Of all the various books for the learning of Urdu, there is none that appears to meet the difficulties. The ordinary method would seem to be something like turning a man loose in the forest, and telling him to find his way out, as others have done before him. If he asks for a path, or a guide, he is given the hobby-horse of the primer, and told to sally forth. Those who have thus become practical linguists, have done so in spite of, and not by any help that this method is supposed to afford them. How many have found the old way, a method of blunders, by a blunderer, and for blunders, and that "Blundering into power is a slow, discouraging, and costly, not to say impossible way to attain success". What discouragements have laid hold of the followers of this method! If by any chance they have succeeded in getting one tongue, it has not materially lightened the task of learning another, so that having learned — Urdu, it may be, they pass all their lives in the midst of the people of another tongue — Hindi, Punjabi, or other dialect — but never learn to use it. This reader-grammar method has many advocates and more followers, because the beginner, though he be firmly persuaded of its defects, is impotent to block out a path for himself. It would be very easy to write pages in condemnation of this scholastic method, but unless our criticism is constructive rather than destructive merely, we cannot hope to help toward the solution of the problem.

In working out this method, anything that would help me has been freely used. No claim of originality is made, but it is believed that the combination of principles and their practical application in this phonetic inductive method is unique and helpful. Sweet's Primer of Phonetics, and Bell's Visible Speech for phonetics, and Prendergast's Mastery Method have been particularly helpful.

2. A good method is imperative, and it should be scientific and practical. Power is lost by failure to be methodical. When one first comes to India, and with enthusiasm takes up the study of the language, the success of the first months is vital to the success of his whole life. If he is now started in the right way, his daily progress will lead him on to greater attainments; but if his success is indifferent, he may pass his whole life here, and never get away from the indifferent pronunciation and false idiom that too often characterise the foreigner.

Just as Capt. Eads put jetties into the shallows of the Mississippi, and by confining its waters to a narrow channel, succeeded in making a way for the most heavily laden steamers to pass in and out, so we must confine our efforts in the beginning to proper channels and limit them so straitly that they must accomplish something. If not thus limited, effort will be dissipated, sometimes hither sometimes thither, so that, instead of "wearing channels" for new thoughts in our brains, we shall find it a quagmire, and, when we try to talk, ourselves becoming, rather, mired in some marsh of expression, unable to find a way out. Necessarily these channels must at first be shallow, able to carry only the simplest barques of thought, but as time goes on, they shall wear deeper and deeper, till soon the most heavily laden may float easily along a well deepened outlet.

3. The true, scientific method will proceed from the known to the unknown, in a gradual and practical manner. It must

cultivate the ear for hearing, the tongue for speaking, and the memory for guiding both. It should confine the pupil at first to the commonest idioms, and in the course of six months or a year fit him to converse on simple subjects.

4. Let us note the principles that lie at the basis of language, which must be followed in learning any tongue.

A language is a method of expressing ideas by articulate speech. The English language is that method which is used by the English people for expressing their ideas. Ideas are the foundation, and words the material for the superstructure. It is very fortunate that our ideas are largely the same as those of the Indians. Consequently we have simply to get new clothes for old dolls. When we run across new ideas, as we frequently do, now in words and continually in idioms, we have a good deal more difficulty in mastering them.

The child method of teaching, that is followed so often, is faulty for this, if for no other reason, that the child has to learn ideas along with his words, while the adult has a world of ideas crying for expression. Consequently, the confinement of the adult learner to the ordinary, simple sentences, suited to a child, is an outrage on the adult intellect. The simple is much easier evolved from the complex, than the complex from the simple. Hence, to begin with a complex sentence is best for the adult foreigner for, such a sentence, when *mastered*, can be made into various simple sentences.

A child, when learning its mother, or, indeed, any, tongue, hears the same sounds and words over and over again, till, all unconsciously, they crystallise into correct concepts. The adult foreigner must consciously and intentionally make such opportunities of hearing these words and sounds repeated, until he secures them correctly, and not trust to securing a clear concept from the babel of sounds, as they pass rapidly over his untrained ear.

This, owing to his prejudiced adult mind, takes longer

than for a child, who has no preconceived notions of *how* a thing ought to be said, or how a "t", for example, ought to sound, as has his grown brother.

Our ideas are expressed by words, which we divide into nouns, pronouns, verbs, adjectives, adverbs, prepositions, conjunctions, and interjections. Urdu nouns may occur in about ten different forms, according to genders, cases, and numbers; two or three forms will cover all those of the preposition; four will include all those of the adjective in the simplest form, which in English has but one; the personal pronouns have about twenty forms, a few less than in English, and these, together with the other pronouns, sum up about the same number of forms as we have in the English pronouns; adverbs have a number of regular forms, but many irregular; the verb, however, is unusually rich in forms, for one root, as "ṭúṭnā", to be broken, "piṭnā" to be beaten, may give in the intransitive paradigm thirty; in the active, forty five; and in the passive, one hundred and eight variant forms; add to these the causals with their passives, and we get over three hundred forms from one root. All verbs do not, of course, have so many; but few have less than thirty, while most have about one hundred. When we note further, that the active participle "píṭṭā", *beating*, "toṛtā", *breaking*, may occur in nineteen different places, with a differing form for masculine singular and plural, and for the feminine, thus multiplying it by three, giving it in fifty seven places; when we consider that the past participal form, "píṭā", beaten, "toṛā", broken, may be found in twenty four places in the active, and fifty four in the passive, where it may have, in each of these seventy eight places, one of three forms, according as it must agree with its subject, masculine in "á", plural in "e" or feminine in "í", or most anomalously with its object, and, furthermore, that many of these verbs have a variant form with "diyā", "liyā" or "gayā", as the speaker is pleased to use them, to convey a slightly different idea, and

sometimes with no difference at all; when to all these forms, we add the various idiomatic compound verbs, which express *custom*, *desire*, *permission*, *beginning*, and several other ideas — the fact that the Urdu verb is rich in forms begins to be impressed on one, and the difficulty of having all these variant forms at one's command so thoroughly that in the rapid flow of conversation they may come without thought or hesitation, the problem of learning this verb is seen to be no easy one, and one can appreciate the fact that learning a language is more than learning a word, or series of words, in one form. Fortunately the Urdu forms are rather regular, so that though difficult in one way, yet we do not have the continual irregularities to contend with that are found in the English verb. We must, then, for all parts of speech, save the verb, learn to use about sixty forms, while for the neuter verb thirty, and for the active and causal, forty five each, and for the passive, it is more an art of combination than of learning new forms, so that we may reduce the total of verb forms to about one hundred and fifty, or about two hundred and ten forms for all the parts of speech. The difficulty of learning these is lessened by the fact that nouns, adjectives, and participles ordinarily have the same ending for the same genders. The great difficulty really comes in acquiring the new idea of looking at neuters as feminine or masculine, of thinking "she" of a book and saying "he" of water, of having verbs agree with this new idea, and of expressing word relations by changed *endings*, as well as by additional words.

5. Though words are the superstructure of language, yet the learning of words, merely, will not give one, as has been noted, command of a language. The problem is much more complex. It requires the learning of all the various forms that these words may assume, and the acquiring of the ability to use these in the correct place, without hesitation, as occasion may demand. Words no more make a language than do

bricks a house. They are the building material, which must be fitted and joined together to make the whole. They may well be likened to building blocks, whose ends are sometimes jointed, and sometimes square. These cannot be thrown together at random, but each must have its own proper adjustment, else the structure will fall. A feminine adjective, for example, cannot go with a masculine noun, a nominative form cannot go with a preposition (and, again, may be, it can); a masculine verb should not be compelled to associate with a feminine subject. To think, or attempt, to master a language by learning fifty words a day for a given number of weeks, invites failure. Even if such a task were completed, the language has not been mastered. We must learn to fit these words together so that they shall correctly represent our idea. A word itself, it is true, does represent an idea, but its ending and position in the sentence gives its relation to the other ideas therein expressed, and it is the correlation of ideas that expresses thought. This word-learning method will often give good ability in understanding a language, as written, but it will not give a productive command of any language. If we throw down the words "boy", "stick", "man", "beat", "with", we have expressed ideas, but have not conveyed any clear thought to the hearer. In whatever way our language expresses these inter-relations, we must learn to use that method. Hence, the great fundamental principle of our method is this, THE SENTENCE IS THE UNIT OF LANGUAGE.

6. Shall the ear or the eye be the medium of imparting the new language? Shall we study the printed page, or shall we talk with the people? Both. But the word language, from "lingua", a tongue, tells primarily what to do. Speech comes before books. Hence, the scholastic method of learning languages from books is contrary to nature. Use the printed page by all means, but only to assist the memory in teaching the tongue

to speak. Reading is not difficult after one has learned to speak.

To learn a language is only learning to associate ideas with certain sounds. We hear "rose", and think of the familiar flower. The Hindustani hears the sound "roz", and it conveys to him an entirely different idea, that of *day*. His association of idea and sound is different. Let our associations of ideas be of sound to the ear, not of printing to the eye.

7. The true language method, then, must comprise — First, A training for the ear to enable it to hear the words uttered and to catch them with discrimination, so that they will be differentiated from those of similar sound in our own, or the Urdu language: for example, baṛí "large", must be distinguished from English berry, and from barí "free", bharí "full", and baṛhí "increased", a simple matter for the trained eye, but a different and difficult problem for the untrained and adult ear.

Second, After this ear-training, there must be a training of the vocal organs to enable them to reproduce the Urdu sounds so correctly that the Indian, accustomed to his own peculiar distinctions of t's and d's, may hear nothing that will confuse him or violate his sense of phonetic harmony.

As the old Dutch masters when they set about to draw the Magi, unconsciously clothed those Easterners in the Dutch national costume, so too often we reproduce Urdu words in our own brogue, speaking our own "o's" and "i's" and "d's" and "t's", to the confusion of the hearer and the ridicule of our own learning. It is for this reason that the new missionary, after his best effort in Hindustani has often been told by the puzzled hearer, "We do not understand English".

Third, The method must be such as will secure the expression of our ideas in correct idiom. This requirement is more easily stated than either of the preceding, but it is, perhaps, the most difficult of attainment, and here is the crucial test of any method. This training must include the training the

memory to understand the meaning of the sounds uttered in our hearing, and, also, the imparting to it the ability to prompt the tongue to a ready and accurate utterance of any sounds that we may wish to make. If our eye wanders, it will be evident that we do not understand; if the tongue hesitates, when it ought to run freely, it will show our weakness.

The value of a correct concept, for accuracy of speech, was shown one day, by a small boy, who while eating his dinner, was asked a question by his sister, which he did not wish to answer. "Don't bother me", said he, "I am eabing — No, *eating* my dinner". His ear at once recognised the mistake, and he righted it himself. When we have reached the point where our ear sits as corrector over our tongue, then, and not till then, may we hope to attain the mastery of any language.

8. Intonation. Pronunciation of individual words, however important in itself it may be, is not all that there is of pronunciation in a sentence, for there is also intonation, which depends on emphasis, organic basis and voice timbre, and it is in many ways more important than the pronunciation of individual words. This, ordinarily, can only be acquired by long association with those who speak the language, and even such association never enables some to get rid of their native brogue, though they may live abroad for many years.

9. Idiomatic Expression. Correct models must be *thoroughly* learned, until there is no hesitation in their reproduction. These models should contain examples of all the idioms that need to be used. They must contain all differing forms of gender, number, and person; of case, mood, and tense, until the pupil is familiar with them in actual examples, firmly fixed in his memory by hundreds of repetitions. If he will confine himself to ten or fifteen hundred words, he will likely, in the course of six months, be able to converse on simple subjects, being able to change these words through all their inflections.

To secure this, an idea should be presented to the mind in connection with its *audible* Urdu expression, over and over again, until the concept of the sounds is formed.

Then the tongue must learn to repeat it readily, fluently and accurately. As all voice-sounds are produced by imitation, all defects in hearing entail defects in utterance. Those who are born deaf remain dumb. Not because they cannot speak, as has been shown by the schools that have trained the dumb to speak, but because they do not hear anything to imitate. As the novice is deaf to all peculiar foreign sounds, we must first train his ear to hear, in order to train his tongue to speak. To secure this the pupil must learn at the mouth of one who speaks the language properly. Almost any native is better for this than the best foreigner, and if our instructor is speaking his mother tongue, we are almost sure to have the sounds in their purity. At first, all study should be carried on at the mouth of the teacher. To sit down to the printed page, as some do, and fix our own improper conception of these sounds, by repeating what *we* think they are, is sheer folly. Those who imagine that they can learn Urdu by having a teacher one or two hours a day, may get it to their own satisfaction, but they are not likely to be adepts in pronunciation, or conversation.

10. Success. The secret of success lies in repetition. Few people have the ability for hard work, which Carlyle calls "genius", — the ability to repeat a sentence often enough to *master* it. "No one ever gained a fluent command over many words, without first *mastering* a few at a time. Repetition of the same words in varied combinations, thus disclosing their various forms and uses, is the method whereby languages reveal their secrets". Let your motto be REPETITION. First by the teacher, while the pupil carefully listens; then, when a concept of the sound has been formed, repetition by the pupil, until the *habit* of thus saying it has been formed. A habit,

be it understood, is the ability to do a thing without thinking of how you are doing it. Every habit is the result of a great number of conscious acts, which gradually pass over into the realm of unconscious acting. Patient, concious, conscientious repetition of the sounds and idioms will beget a habit, till, lo, we speak without thinking of the medium whereby we speak. Language is like any other instrument — so long as the instrument takes our thought, the work fares badly; but when the instrument answers our bidding, as though it were a part of ourselves, then our work is in a fair way to be well done. "Yet, mere practice will never bring the highest skill. It must be heedful, thoughtful practice, with close observation of others and a sharp watching of ourselves, and all this controlled by good sense and good taste."

11. The Standard of Attainment. This is where most fail. All their education has not taught them what it is to *learn* a thing. The old school standard — ability to translate a sentence hesitatingly or after a moment's thought — must be thrown away. Perfection is what we aim at. The desired idea must be expressed readily, without hesitation or corrections; clearly, without confusing the hearer's mind, as to what is meant; and, lastly, correctly, *in the idiom of the Urdu.* This accuracy should be attained in the study, and not be left to be secured in the strife of actual speech. It takes a good many thousand shots at the butts to make a good marksman, but, when good shooting wins the battle, we say that it was ammunition well spent. It will take many thousands of repetitions of sentences and sounds in your study, before you can be a good linguist, but it will be worth all the repetition. Repeat till you wear channels in your brain. Failure here means failure everywhere. Oh, yes, the people may understand you, you may even be an acceptable speaker because of the excellence of your spirit, but you can never be half the profit to others that you might have been. Ordinary advice is "Go and talk to

the people, and learn by talking". Good advice, if you could talk. Our plan is to teach you some proper models of speech and *then* send you out to talk. After a few months, during which you have fixed these models securely in your memory, the more you talk the better. Well committed models are like the moulds of the brickmaker. Time spent on their preparation is time saved. Try to work without moulds and though you may pat out a few bricks, yet will they be ill shaped and few in number. Months spent on sentence-moulds are months saved.

12. Special Difficulties. Each tongue has its own peculiarities and its own idioms, and, as a consequence, its own difficulties. These may be generalised under the heads of pronunciation and syntax. The first step in the overcoming of these difficulties is the knowledge of what they are. A person who had lived many years in the Punjab was asked if the Punjabi aspirates had ever been found a difficulty. "Oh no, none at all", was the reply. Quite right in point of fact, for, far from having mastered these most difficult sounds, they had not even been recognised as out of the ordinary.

The more evident difficulties of pronunciation lie in the *t's* and *d's*, the *r's*, and the aspirates of the language. The t, th, ṭ, ṭh, though they all differ from each other, and from our English t, yet at first give to us only the *t* effect, so that it seems to us that there are four t's.

So are there four d's — d, dh, ḍ and ḍh. The two r's — r and ṛ, the p and ph, the b and bh, the k, kh and g, gh ḳh, and ġ — these all differ among themselves and though these differences may seem immaterial to our ear, yet they are never so to the native, or well trained, ear, and, very often, they are vital to the understanding of a sentence. Shortly you shall find yourself wondering that you could ever have been so stupid as to think any two of them the same.

Exercises for training the ear and tongue are fully given. The pupil should listen to these ear-exercises, *until he has caught some difference*, between the t's, for example, and then attempt to say them. Trying to say them before any difference is recognised, is like having the blind draw, or the deaf sing. Let the pupil use sight and touch to supplement his defective hearing, and so gain a quick recognition of whether it is dental or cerebral "t", trilled or flapped "r", aspirate or unaspirate "k". Train your ear to answer all these questions for itself, without more than a repetition of the word. Do not go through life asking, "Is it 'hard' or 'soft'?" "How do you spell it?" etc.

Still more subtle differences of pronunciation are found in the vowels, which though usually said to be like the corresponding English vowels, do yet differ from them by a very noteworthy difference. This difference is not apparent to one just from the West, and it remains unnoticed by many all their lives. See sec. 24,25.

13. Difficulties of Syntax. These are most manifest in the matter of genders, but this is not so much the case with the Urdu pronouns, as with the English, for the Urdu pronouns are of one form for all genders in each of the persons, but it is in the noun, adjective, and verb, that this gender difficulty comes to the fore. We learn that *kálá* means black and *roṭí* bread, but we must not say *kálá roṭí*, but *kálí roṭí*, since *kálá* is the form that goes with the masculine, and *roṭí* is feminine. Yet we must say *kálá páni*, for *páni* is masculine. This is for some an almost insuperable obstacle, yet it must be overcome, otherwise the effect is often painful and always grotesque. It is as bad for us to say "kálá roṭí", as it is for them to say of a woman, "He went to town".

Case, tense and gender forms of the other parts of speech are a very great difficulty, but they must be systematically attacked and thoroughly mastered. It is the aim of this manual

to introduce nothing that shall not aid in the solution of these difficulties, and to leave none such difficulty unprovided for.

14. Grammar by Paradigms. To teach grammar by paradigms is contrary to the inductive method. It is rather taught by the introduction of these forms in sentences. To teach Maiⁿ húⁿ, tú hai, wuh hai, ham haiⁿ, tum ho, wuh haiⁿ, I am, thou art, he is, we are, you are, they are, is worse than useless, for the instant that you wish to use one of these forms in a sentence, you must unlearn the combination taught and say it in another order. E. g. Wuh hai = He is, but to say "He is black" we must not say wuh hai kálá but change and say "wuh kálá hai". Nothing should be learned in juxtaposition, which does not so occur in speech. If forms are learned from paradigms, that will give no practical mastery of them, while if learnt by this system in sentences from slips, one will be able to use them in every day speech.

15. Diversification. "Oral composition", as Prendergast calls it, or the changing of model sentences by the substitution of other common words in the place of those that occur in the model, is the only way to secure facility in conversation. When we have learned the sentence, "John is going to the city for meat", and have also learned other sentences, such as "We will take you to the station to get the box", we can take the sentences and change them thus, We are going to the city for meat — for the box — for you. John will take you for the meat, etc., and thus by the gradual introduction of nouns and pronouns as subjects, of verbs, adverbs, etc., we get command of the language. This is really the true path to the mastery of any language. Not a "royal road" perhaps, but a sure and fixed path, from which the wayfarer need not go astray. Few, however, have the — moral stamina, shall I say? Certainly, few have the perseverance, to do this as it ought to be done. Few teachers have that true appreciation of what it is to learn a language which will enable them

to insist on intelligent repetition of the same words and idioms, until they are firmly fixed in the minds of their pupils. Few teachers* or pupils really know the almost numberless repetitions that are required before any new idiom is thoroughly grasped. It requires wonderful patience on the part of the teacher, with a kindly encouraging of the pupil, rather than hard looks and upbraiding for a failure of memory, or slip of the tongue. "You had that yesterday" is not a thing to be said very often. Expect from yourself, and from every pupil, numerous lapses of memory, when it comes to the fixing of Urdu idioms. Be patient with your memory. Do not expect it to learn more than a limited number of words at first. Expect it rather to require twenty repetitions for each word, perhaps a hundred for each idiom, and thousands for every difficult pronunciation, before that is fixed correctly in the memory and on the tip of the tongue. The *Diversification Table* at the end of the book should be begun in the second or third month, and used until thoroughly familiar.

URDU PHONETICS.

16. Phonetics. The science of speech-sounds is called phonetics, or sometimes, phonics. These sounds are formed from the breath. The lungs are the bellows, from which the stream of breath is forced out through the vocal passages, as required. This breath is modified in various ways, as it passes out. If unchanged, it forms pure breath sounds, but if the vocal chords in the larynx are thrown in front of it, it becomes vocalized, just as the organ reed makes the air from the bellows resonant. Such sounds are called sonant, or voiced, while the unvoiced sounds are called surd, voiceless, or breath. The old division was vocal (vowel), sub-vocal (voiced), and aspirate (breath).

17. Unmodified breath. This gives no sound. When

* If your teacher is ignorant of this fact, teach him a sentence in English, or other unknown tongue, till he is able to give it fluently, as a demonstration.

vocalized it is usually called "voice". Vocalised breath is the basis of the vowels. This is formed into different vowels by the varying shape of the mouth. A vowel, then, may be defined as a sound formed with an open oral passage. As there may be almost unlimited shapes of the mouth cavity, so there are numberless vowels, just as there are countless colors; but, as there are seven primary colors so are there according to Bell, nine primary vowel positions, from which the others are formed by various modifications. Urdu, however, has three primary vowels only, a, i, u, from which the others are formed. See sec. 25.

18. Consonants. If the stream of breath, as it is thrown out is obstructed in its passage by compression, through near approach of upper and lower organs, or shut off entirely by close contact of the organs, then we have a class of sounds that are called consonants. These are often wrongly defined as sounds that cannot be made alone (con-sonant), although we can make s-s-s and z-z-z, sh-sh-sh, zh-zh-zh, as long as our breath lasts, without associating any vowel sound at all. Properly, a consonant is a sound that is produced by stopping or squeezing the stream of breath, vocalised or not, at some particular point or points in the mouth. Hence our consonants go in pairs of breath and voice, as p and b, s and z, t and d, sh and zh, ch and j, ṭ and ḍ, k and g, ḳh and ġ, the only difference between the two being that breath in the first is changed to voice in the second. Any one putting his fingers in his ears or laying a finger on his larynx—Adam's apple—and saying s-s-s and z-z-z alternately, can recognise the difference by the vibration. Care must, however, be taken not to call them by their names, ess and zee, but simply to give the hiss and buzz. The consonants that are formed by squeezing the breath till it produces *friction* are called "fricatives", or by some "continuants", as their sound is continuous.

19. Primary Positions. There are in Urdu, and most Indian languages, five primary positions, where the sound is "stopped"

—the lips, teeth, arch, roof, and soft palate, as shown in the diagram. (p. 17.)

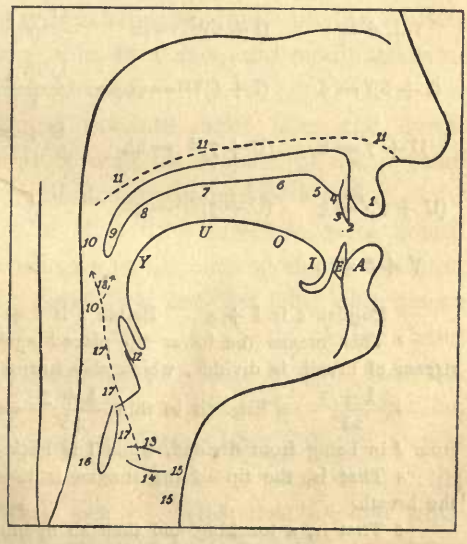
If the nasal passage is left open while any one of these stops is maintained, then we have the corresponding nasal letters; at the lips, m; at the teeth, n; at the arch, ñ, which is common to Punjabi and Spanish; at the palate, ṇ, which is found in Punjabi, Hindi and Sanscrit; and, at the soft palate, ŋ, usually written ng in English, and though occurring in Urdu is included in, and not distinguished from, the "nun gunna" (*n*), which latter is not usually a separate sound, but only a modification of a vowel sound, caused by leaving the nasal passage open. Many Westerners do this unconsciously, and so fail to distinguish between *hai*, is, and *hai*ⁿ, are. This nasality often arises from a catarrhal condition which prevents the complete closing of the passage into the nasal chamber, and so the sound echoes about in the nose cavity, and the speaker says things he does not intend. The nose ordinarily plays only the office of a sounding board, and the larger the nose the more resonant should be the voice but it is not to be kept open for talking through. Nasality in speaking can be tested by laying the finger on the side of the nose. If there is a slight tremor, the sound is coming through the nose. In prolonging the sounds of *m*, *n*, *ng*, the holding of the nose will soon stop the sound, showing the character of their formation to be nasal. Compare cuts XVI and XVII.

20. Kinds of Consonants. Consonants, then, are divided into stops, fricatives, nasals, aspirates, and trills, as shown in the accompanying table. Aspirates are those stops that have a bit of breath following them, while trills are a mixture of stop and fricative. If we name the consonants by the position of the tongue and other organs in their formation, we have labials, dentals, palatals, cerebrals, and gutturals. H is a pure aspirate with a slight friction, now at one point in the mouth and now at another.

Positional Names	Names by Formation									
	Stops		Fricatives		Nasals		Aspirates		Trills	
	breath	voice	breath	voice	breath	voice	breath	voice	breath	voice
Labial	p	b	*			m	ph	bh		
			f†	v						
Dental	t	d	s	z		n	th	dh		r
Palatal	ch	j	*sh	zh, y		ñ	chh	jh		l
Cerebral	ṭ	ḍ				ṇ	ṭh	ḍh		ṛ
Guttural	k, q	g	*ḳh	ain, ġ		*n*, ng	kh	gh		

* h is a breath fricative, with friction now in one part, now in another part of the mouth.
† f and v may be called labio-dentals.

1, A lips.
E lower front teeth
2 lower edge of upper front teeth.
3 back of upper front teeth
4 gums above upper front teeth.
5 arch of palate
6 roof of mouth, hard palate.
7 front of soft palate.
8 back of soft palate.
9 Uvula.
10 back wall of pharynx.
11 nasal passage.
12 Epiglottis.
13, 14 vocal cords.
15 larynx, "Adam's apple".
16 gullet.
17 stream of breath.
18 where its direction is determined by the uvula.
I, O, U, Y, tongue, in different portions.



Let H represent the aspirate stream of breath
2 H represent the aspirate stream of breath divided
V represent the voiced stream of breath
2 V represent the voiced stream of breath divided
N represent the nasal passage open.

Breath and a closed nasal passage are assumed in all unless otherwise expressed.

Then of the Stops	Aspirates	Continuants or Fricatives	Nasals
$A + 1 = p$	$(A + 1)^{H} = ph$	[2] $\frac{A + 2}{3\ 2H} = f$	$(A+1)^{VN} = m$
$(A + 1)^{V} = b$	$(A + 1)^{VH} = bh$	$\frac{A + 2}{2V} = v$	$(I+3)^{VN} = n$ [6]
$I + 3 = t$ [1]	$(I + 3)^{H} = th$	[4] $\frac{I + 3}{H} = s$	$(U+7)^{VN} = ng$ or $\dot{n}$
$(I + 3)^{V} = d$	$(I + 3)^{VH} = dh$	$\frac{I + 3}{V} = z$	Trill [5] $I \pm 3 = r$
$O + 4 = ch$	$(O + 4)^{H} = chh$	[5] $\frac{I + 3}{2V} = l$	Flap from
$(O + 4)^{V} = j$	$(O + 4)^{VH} = jh$	$\frac{O + 4}{H} = sh$	$\frac{I + 6}{V}$ to $I + E = ṛ$
$I + 6 = ṭ$	$(I + 6)^{H} = ṭh$	$\frac{O + 4}{V} = zh$	
$(I + 6)^{V} = ḍ$	$(I + 6)^{VH} = ḍh$	$\frac{O + 5}{V} = y$	
$U + 7 = k$	$(U + 7)^{H} = kh$	$\frac{U + 7}{H} = k̦h$	
$(U + 7)^{V} = g$	$(U + 7)^{VH} = gh$	$\frac{U + 7}{V} = ġ$	
$Y + 8 = q$			

[1] English t is $I + 4$ Italian t is $I + 3$ Turkish t is $I + 5$

[2] This means the lower lip placed against the upper teeth, that the stream of breath is divided, which also keeps lips and teeth apart.

[3] $\frac{I + 3}{2H}$ = Eng. th in thin $\frac{I + 3}{2V}$ = Eng. *th* in thee, but it differs from *l* in being front divided, while l is back divided.

[4] That is, the tip of the tongue is kept from touching the teeth by the breath.

[5] That is, a touching and then an opening of that position.

[6] $(O + 4)^{NV} = ñ$, Punjabi, Spanish $(I + 6)^{NV} = ṇ$ Punjabi, cerebral ṇ.

21. Organic Basis. As compared with the vowels and consonants of the English language, those of the Urdu have several noteworthy differences, not simply in the formation of individual letters, but also in what Sweet calls "organic basis"; that is, the manner in which the vocal organs are held while speaking. In all India we note that the vocal organs are tense and rigid, and that the lips are drawn back at the corners, technically called "spreading", and this, in connection with the following characteristic, gives a harsh, tin-panny quality to their speech. The other basal characteristic, the low back tongue, gives an open throat, and thus the sound is directed to the upper front teeth. This focussing of the sound so far front, together with the excellent vibration arising from the teeth, gives unexcelled carrying quality and clearness to Urdu speech. This "spreading" is noticeable from Peshawar to Bombay. If my theory is correct it will be found all along the Arabian coast, and in all districts, where the sun is very bright. It is probable that the bright sunshine, which causes a squinting of the eyes, sympathetically draws up the corners of the mouths. Spreading, then is a climactic modification of speech found in hot arid countries.

22. Aspiration. Urdu consonants differ from the corresponding English sounds, not only on account of the organic basis, but in the following particulars: p and b, k and g, differ from the English sounds in that they have no extra breath with them. Breathiness will give us the corresponding aspirates, ph and bh, kh and gh. Aspiration may be felt, long before the westerner can hear it. Hold the back of the hand close to the mouth, as you say pá, bá. If you can feel any breath on your hand, then you are saying, not pá, bá, but phá, bhá. It may also be distinguished, if the fingers are held in the ears, by the hiatus that comes between the p and the á. The hiatus is the *h*. Whispered *ko* and whispered *go* should have the same sound. Whispered *go* seldom

has any aspiration, and from that we may learn to make *ko*, also without aspiration. There is probably no point where we English speaking foreigners are more commonly at fault than in failing to eliminate the aspirates. This same difficulty arises in China, where it is said a missionary has all his life, instead of praying to "tien fu"—heavenly father, prayed to "thien fu"—crazy father. This method of distinguishing aspirates will apply also to the letters t, th; d, dh; ch, chh; j, jh; ṭ, ṭh; ḍ, and ḍh.

Sweet says that French and German do not have these breathy consonants. To acquire the ability to form the stops without aspiration, let the pupil stand erect, take a fairly full breath and keeping the ribs expanded, hold the breath in by taking a good grip on it with the throat. While thus holding the breath, let the pupil form p, t, ch, ṭ, k, and after he is able to do this without the escape of any voice, let him say pá, bá, tá, dá, etc.

23.* (a) p and b are formed by the closing of the lips on breath and voice respectively,

Cut I.

Formulae,

$A + 1 = p$,

$(A + 1)^{V} = b$,

$(A + 1)^{H} = ph$,

$(A + 1)^{VH} = bh$.

(b) t and d though called dentals in English are not so, being formed against the upper gums, but in Urdu they are made against the teeth. In diagram p. 17, 4 is the position of English t, and 3 of the Urdu t.

* N. B. Sec. 23 requires not less than an hours study in connection with pp. 17. 18. It cannot be understood as algebra.

Cut II.

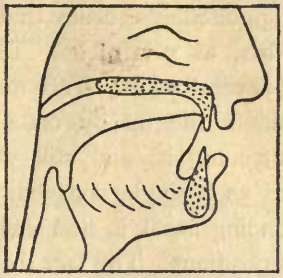
Formulae,

$I + 3 = t$,

$(I + 3)^{V} = d$,

$(I + 3)^{H} = th$,

$(I + 3)^{HV} = dh$.



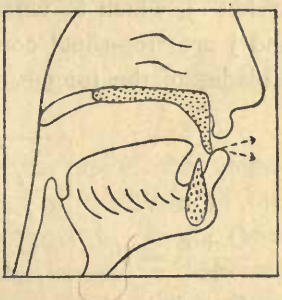
(c) Urdu f is made with the upper teeth on top of the tensed lower lip and v is made with the lips and teeth in the same position, but with the same effort that one makes when he says the English w, or, in phonetic phraseology, accompanied by "inner rounding".

Cut III.

$\frac{A + 2}{2H} = f$

$\frac{A + 2}{2V} = v$,

but modified acc. to sec. 27.



(d) ch and j. These are simple stops formed by the *blade*, a half inch back of the tip of the tongue, not the tip, coming against the palate, just above the gums, rather forward of the English position.

Cut IV.

$O + 4 = ch$

$(O + 4)^{V} = j$

$(O + 4)^{H} = chh$

$(O + 4)^{VH} = jh$

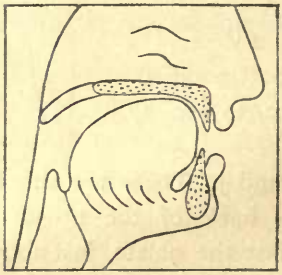
Most phoneticists claim that ch and j are compounds of tsh and dzh, as x is of ks. This is not correct, as may be shown in several ways. T is made by the tip of the tongue. Now eliminate the tip by catching it under the lower teeth, or by protruding it, and still you can make a "ch". It has been heard as a single consonant by many peoples, and it has a corresponding nasal, ñ, and sibilants, sh, zh, as have, also, the other stop positions. The fact that it is written tch, as in watch, makes many, who cannot trust their own ears, feel that it must have a *t* in it. That "t" effect arises from a doubling of the ch sound. In India "kachcha" is written by Englishmen "kutcha". and we see that the English word "suggestion" is given in the dictionaries as "sud-jestyun" although there is no "d" in it, only the "shut" j, which to untrained ears gives the "d" effect.

ch and j are "top-shut" consonants, made by having the "top", or blade, of the tongue, about one half inch from the

Cut V.

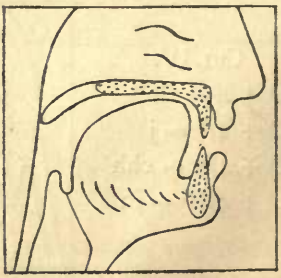
$\frac{O + 4}{H}$ = sh

$\frac{O + 4}{V}$ = zh,



Cut VI.

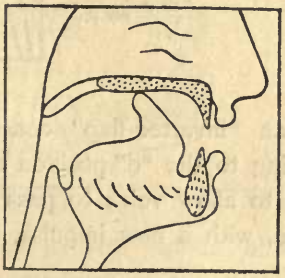
$\frac{O + 5}{V}$ = y.



point, come against the hard palate. sh, zh, are sibilants formed in about this same position, y a little further in.

(e) ṭ and ḍ are called cerebral because they are formed right up under the cerebrum, by the tip of the inverted tongue

Cut VII.
I + 6 = ṭ
$(I + 6)^{H}$ = ṭh
$(I + 6)^{V}$ = ḍ
$(I + 6)^{VH}$ = ḍh



shutting against the roof of the mouth. They are inverted-point-stop consonants.

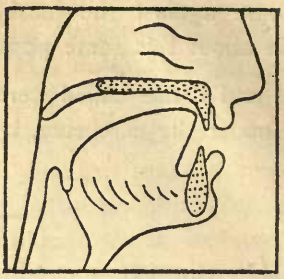
(f) r is a trill made by the tip of the tongue vibrating against the upper gums, just at the base of the teeth. It takes some many months to get it. In its formation it is necessary that the back of the tongue be depressed, while in forming one of our English r's the back of the tongue rises very high. Take a mirror, open your mouth and try to say "r". Note how your tongue rises. It must be kept down, else you cannot make the "soft" r, which is made by the *tip*. With mirror in hand depress your tongue by yawning and then note the muscular sensations, when your tongue is down. Cultivate those till you are able to keep it down. A speedier method is to hold the front finger of either hand right under the middle of the tongue in front of the larynx, and push up toward the eyes. Resist with the muscles of the tongue, and this will depress the back. While thus pushing and resisting, try to make the point r.

Cut VIII.

$\frac{I + 3}{H} = s,$

$\frac{I + 3}{V} = z,$

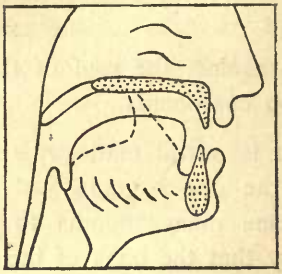
$\frac{I \pm 3}{V} = r.$



ṛ is an "inverted-flap" consonant. It is formed by the tongue going to the "ḍ" position the tip being far enough from the "roof" to allow voice to pass freely over, and then flapping forward, with a new impulse, flat between the lower teeth.

Cut IX.

$\frac{(I + 6)}{V}(E + I)^{V} = ṛ.$



(g) k and g are quite like the English sounds but must be made carefully, without any escape of breath.

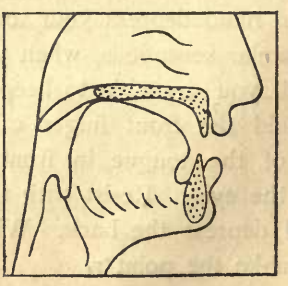
Cut X.

$U + 7 = k,$

$(U + 7)^{V} = g.$

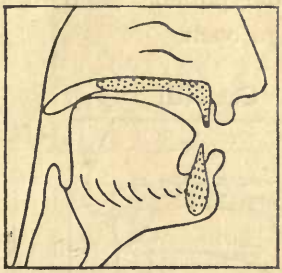
$(U + 7)^{H} = kh,$

$(U + 7)^{VH} = gh.$



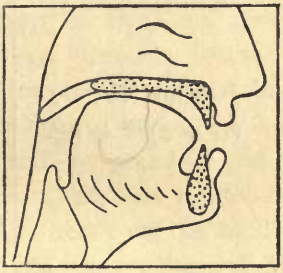
q is farther back in the throat. If you will say key, kay, kaw, carefully, you will note that the tongue recedes. Put it back one step farther and you will have the "q".

Cut XI.
Y + 8 = q.



(h) ḳh and ġ are formed by the friction, of breath and voice respectively, between the back of the tongue and the soft palate. Any one who can make the Scotch ch in loch, or the German ch in ach, can easily make the ġ by changing breath to voice, as z is made from s.

Cut XII.
$\frac{U + 7}{H}$ = ḳh
$\frac{U + 7}{V}$ = ġ

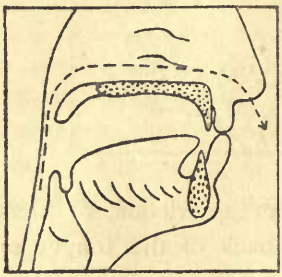


(i) ain is usually denoted by a dot under, or an reversed apostrophe (ʿ) before or after the vowel. It is ordinarily not sounded in Urdu, although its presence often modifies a vowel's sound. Ain is not formed, as Czermak claims, simply by passing voice through the approximated vocal chords, but, in addition to this, the posterior pillars of the uvula are so drawn together that the passage of breath produces the fricative Hha, and

voice gives Ain. Eliminate the raised tongue from the ḳh and the ġ, and you will get the Hha and the Ain.

(j) m, n, and ng, are the nasals formed from holding the organs in the position for b, d and g, respectively, with the nasal passage open.

Cut XIII.



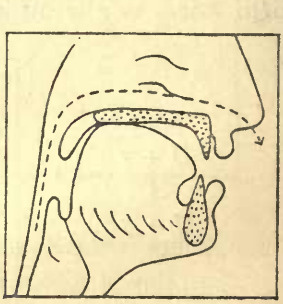
$(A + 1)^{VN} = m,$

Cut XIV.

$(I + 3)^{VN} = n,$

Cut XV.

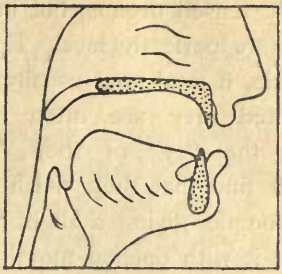
$(U + 2)^{VN} = ng.$



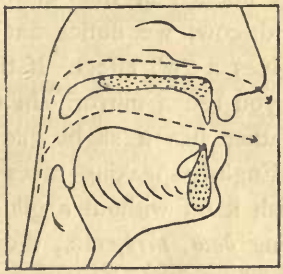
If we hold our tongue at the j position and open the nasal passage as we make a sound, we get the Spanish ñ, and from the ḍ position the Punjabi, Sanscrit, Hindi ṇ.

(k) *n*, signifying "nun ġunna", is not properly a separate sound worthy to be ranked as a consonant, but is only a nasal modification of a vowel. Yet before *k* and *g* it usually denotes the sound of *ng* in *sing*.

Cut XVI = á.



Cut XVII = á^{N} = á*n*.



24. Organic Basis of Urdu Defined. The organic basis of Urdu, in the terminology of Bell and Sweet is called "narrow". (I had rather say "tensed", for the organs are all tensely drawn.) The tongue is widened and depressed at the back, the throat is opened wide, the lips are drawn back and up from the teeth—"spread"—and the tone is focussed on the front teeth. The best English speakers and singers focus the stream of breath on the hard palatal arch, but in India both speakers and singers focus right against the teeth, giving a very harsh, metallic, and penetrating quality to their voices.

To ascertain the organic basis of any tongue, have a native yawn audibly, and then, imitating him, note what are the positions of the various organs. The audible vowel of yawning is called the "natural" vowel.

25. Vowels. Urdu vowels differ not only on account of the teeth focus, the spread lips, the flattened tongue and

generally tensed organs, but in another very material particular — they are perfectly level. English long vowels invariably end in a glide, if final, and usually in other positions, though when unaccented they are often without the glide. If you will prolong the "ey" of they, or the "i" of machine, then you will find that they finish off with an upward movement of the tongue, giving a slight "y" effect. If you do not notice it, make it with opened mouth and you will see it. The same effect is noticed in the "ai" of aisle. In o, u, ow, as in so, rule, and cow, we notice another glide, but here of the lips, which gives a "w" effect. If the ear does not admit it, the eye will, if you use a mirror. In most English mouths, also, "a" as in father has a slight glide. It seems almost impossible for the English speaking races to hold a sound perfectly level, and finish it off without a glide. (Can this be the reason that in spelling *bow*, *they*, etc., the w and y, which seem needless to most of us, have been put on?) New and Old Englanders also insert a sound, as in "keow" for cow, hyer, for here, etc. This is counted provincial except when it comes before u, as in "cute", which is "rightly" (?) pronounced "kyoot", but "kyow" never.

The vowels of Urdu are pure and level.

26. Vowel Sounds. (a) *á* is as *a* in *father*; *e* as first *e* in *élite*; *í* as in *machine*; *o* as in *obey*; *ú* as *o* in *who*, but without glides.

(b) *a* is said to be like *u* in *but*, nevertheless, it is quite different, owing to the differing organic basis; *i* is similar to *i* in *it*; *u* resembles *oo* in *good*, but is unlike it, in that it has only "inner" rounding. See s. 27.

(c) The two diphthongs *au* and *ai*, differ no little from the supposedly corresponding sounds in English of *ow* and long *i*, for they are composed of different elements. English *ow* (au) is composed of *ah* + *o*, but Urdu *au* of *a* (short) + *o* (short). English long *i* is a diphthong made up of *ah* + *ee*, but

Urdu *ai* has *a* (short) + a shortened *e*. Skillful singers, of course, prolong the first, not the second, element of these diphthongs, in either tongue.

27. Rounding. This is a making of the mouth round, at the lips, called outer rounding, or, at the back of the tongue, called inner rounding. It is found in English o, u, w, and wh. It is exaggerated by the Scotch, as in good, and is reduced by Urdu speakers to simply inner rounding, where the lips are spread, but the back of the mouth is made round between the tongue and soft palate. It is of course possible to make o and ú, with outer rounding alone, but until the pupil can give them with only the inner rounding he must fail to get the peculiar native effect. Inner rounding is the peculiar characteristic of the Urdu "w" or "v", as you choose to write it.

28. Catching Sounds. To get a true conception of Urdu sounds is the first thing. To do this, either get the teacher, or other Hindustani, to prolong the sounds, or get him to sing. If you cannot get a singer, have some native, who is rather unfamiliar with English, repeat one of the following sentences after you, while you note the peculiar quality of the recurring vowel. (a) He, she, we eat meat. (b) Make a plate for eight apes. (c) Joe, own no oats, no oaks. (d) Fool, you, to woo a shrew. (e) Up, ugly umpire, up, up, up. (f) It hit it. (g) A bull could pull it full. (h) A cow now found a sow. (i) I might fight to night.

It will require much and patient listening before the concept of a strange sound is correctly fixed, but until then it cannot be reproduced at will. Whispering the sounds, and hearing them whispered, will often reveal the secret of their difficulty.

As we cannot hear ourselves well when we are trying to make these sounds correctly, it is a good idea to hold a

slate or other hard substance before our mouth, to reflect the sound to our *outer* ear.

29. Double Letters. These give some trouble, because we seldom double letters in English, and in Hindustani, we fail to do more than give a "doubled" "stop", one and a half times. This Urdu doubling can best be explained by noting Bell's explanation of a consonant, as consisting of two parts, "a position and an action; the position, one of conjunction, and the action, one of separation, and both are necessary to perfect articulation". Urdu doubling, then, takes place in the following manner: e. g., dabbí, the lips closing for the first b, give the b effect, and then, opening by a new impulse, we say "bí"; achchha, the tongue shuts off the *a* by conjunction with the palatal arch, giving to an English ear the "t" effect, and then by a new impulse, we say chhá. In the English words, *book-case*, and *night-time*, the k and t are doubled in this manner.

Note, however, full doubling continuants, *wholly* as contrasted with *holy*.

30. Intonation. This is a very important subject, which I hope to be able to elucidate some day. So far as Urdu is concerned, all I can say now is, that the measure seems to be "staccato" with a prominence given to the last emphatic syllable. Most Indians, and foreigners brought up in India, speak their English with this intonation, and in their manner of making s, z, and n, betray the place of their birth. If the Indian and those English, who are brought up in India, are ever taught to speak English properly, it will be when phonetics is taught in such a way that they can discriminate between the two modes and give each at will. Unrecognized brogue and intonation are difficult to acquire or cast off.

31. A Good Ear. A good ear is not necessarily a musical ear, but one that can recognise differences, and enable the voice to imitate them. The best ears need cultivation, and

the training, which can only come from a thorough analytic study of sounds and their elements. It will require the best ear and careful work to master all these sounds, so that they can be made naturally, within six months. Few will accomplish it under a year, and for some it may take several years of careful watching, before the brogue, which you brought with you, is content to remain in the background.

32. Phonetic Training. What a splendid equipment such a training would be! When this problem is taken up as it ought to be, no one will be allowed to go as a missionary without this most necessary preparation. For those who go to lands whose people have no written tongue, such a training should be obligatory. It is high time that haphazard ways be displaced by time and labor saving devices.

33. Learning to Read. After the language has been learned, there will be no trouble in learning to read it, if it is printed in Roman, or English, letters, but if it is in some strange character, as Persian Urdu, Hindi, Tamil, Arabic, or Russian, then it may take some effort. Beginning with the primer is simply wasting time. The best plan will be to have the character worked in along with these model sentences, so that as they are being committed, the strange forms of these words may be impressed on the eye. The munshi should do this writing clearly on the slips. If, however, this cannot be done (and circumstances have prevented this book being published on that plan), then it would seem best to go about it thus: Take a chapter of St. John's Gospel, and read it in the Roman until you are thoroughly familiar with it, then take it up in the character. After your copy is familiar, read out of another copy of the same edition. Then take another edition, or another version, and thus train your eye to a quick recognition of the words. Repetition will here, too, be the key to success.

34. Future advancement in speaking Urdu will be partly

through unconscious imitation of those who speak Urdu with you, but, for those in the Punjab, whose opportunities of hearing good Urdu are limited, such advancement will be made by consciously memorizing the correct idioms and by diversifying them, until they are thoroughly familiar. The student will understand that this manual deals only with the simplest speech. To stop here will never entitle any one to be called an Urdu scholar. Hooper's Help to Hindustani Idioms will be useful in advance work.

35. Memorizing. It has been shown that the power of the human memory in committing word lists such as those of a foreign language is very limited. One half is forgotten in an hour, and 60 % over night. Consequently to master the whole and retain 100 %, as we demand, will necessitate a good many repetitions.

36. RULES FOR THE ACCENTUATION OF URDU WORDS.

1. The vowels á, e, í, o and ú, and the diphthongs au and ai are called long; while a, i, and u are called short.

A final syllable takes the accent only when it contains a long vowel followed by a consonant, or a short vowel followed by two consonants.

2. Final open syllables (that end in a vowel) never take the accent, unless the words are roots, or foreign importations: *sárá*, *baṛá*, *dono*, but *judá*, *Ḳhudá*, *sazá* (foreign), and *haṭá*, *karó* (roots).

3. Final closed syllables with a long vowel, take the accent: *bayán*, *dilér*, *salám*.

4. If the penult has a long vowel, with the ultima also long, and closed, there will be even stress, as *ásmán*, *farmán*, *sáis*, *sámán*.

5. If the ultima is short or open, accent is on the first preceding long syllable: as *dushman*, *dabbí*, *battí*, *memsáhiba*, *baniá*.

6. As root words are accented, so are the derivatives accented: *utarná*, *utartá utarnewálián*.

7. Compound words retain the accent of the original words: ***Kutub-farosh, áb-o-hawá, ham-ḳhidmat, ham-jamáʿat, chaukidár.***

8. An apparent exception may be found in the adverbs, ka*hán*, ja*hán*, ya*hán*, but it is likely owing to the fact that these are compounds of the word "há*n*", place, with a word of sub-ordinate rank, hence by rule 7, the accent is on "há*n*".

37. If you will note the accent of the foreign words that have been adopted into Urdu, you will catch the key to their accentual measure.

*Af*sar	Officer	*Chár*aj	Charge
*Ak*aṭ	Act (of Law)	Chik	Cheque
*Al*ḍar	Elder	*Chimn*í	Chimney (lamp)
An*grez*í	Anglais (English)	*Ḍab*al	Double (strong)
Ap*íl*	Appeal	*Ḍák*ṭar	M. D.
*Ar*dalí	Orderly	Da*res*	Dress
As*tab*bal	Stable	Da*rill*	Drill
*Bag*gí	Buggy	*Ḍar*jan	Dozen
*Bai*bal	Bible	*Ḍigr*í	Decree (of court)
*Bak*as	Box	*Ḍīp*u	Depot (military)
Ba*nk*	Bank	Falala*in*	Flannel
*Bam*bá	Pump (?) water-pipe	Fa*rák*	Frock
		*Fár*am	Form (to be filled)
Bar*ang*	Bearing (to pay)	Faran*sís*í	French
Bar*úch*	Brooch	Fa*raṇg*í	Frank, foreigner
*Baṭ*an	Button	Fail	Fire (a volley)
*Ber*á	Bearer, head servant	Fuṭ, do-*fuṭ*á	Foot, two-foot rule.
*Bis*kiṭ	Biscuit		
*Bish*ap	Bishop	G*ilás*	Glass
*Bot*al	Bottle	*Gir*já	Kirche, Kirk, church
Bord	Board		
*Bri*chis	Breeches	*Gir*já-*ghar*	Church building
Búṭ	Boot	Gowarn*manṭ*	The Government

Háspi*tál*	Hospital	*Me*jar	Major
*Hoṭ*al	Hotel	*Mi*naṭ	Minute
Inglis*tán*	England	*Miṭ*ing-e*n*	Meeting-s
*Ják*aṭ	Jacket	*Nam*bar	Number
Jel	Jail	*Pa*drí	Padre (Rev.)
Jel-*ḳhá*na	The Jail	*Pá*kaṭ	Packet
Jar*nail*	General	Páṭ	Pot, chamber
Jar*naili Sa*ṛak	Grand Trunk Road	Pat*lún*	Pantaloons
		Pa*reṭ*	Parade
Jín	Jean, cotton cloth	*Pu*lis	Police
*Kai*sar	Caesar	*Raj*aman	Regiment
*Kál*ar	Collar	*Ra*paṭ, ra*pát*	Report
Ka*moṭ*	Commode	*Rap*ṭí	Reporter (from the village to Gov't)
*Ka*mara	Room, camera		
*Kam*paní	Company		
Ka*nas*tar	Canister (of oil)	Ra*síd*	Receipt
*Kan*stabal	Constable	Ríl	Reel (of thread), spool
Kap*tán*	Capt. (Supt. Police)	Si*kinṭ*	Second
Kar*tús*	Cartridge	Sa*kat*tar	Secretary
*Kaun*sil	Council	*Sil*paṭ	Slippers
*Ko*ela	Coal, charcoal	Sap*ích-e*n	Speech-s
Koṭ	Coat	*Sár*jan	Sergeant
*Wás*koṭ	Waistcoat	Sarṭif*keṭ*	Certificate
Lains	Lines (of police)	Sha*rút*	Cheroot
Lál*ṭain*	Lantern	*Shi*sham (koṭhí)	Sessions (house)
Lamp	Lamp	Siga*reṭ*	Cigarette
Láṭ	Lord	Si*mint*	Cement
*Lek*char	Lecture	Ṭa*máṭ*ar	Tomato
Lekchar*ár*	Lecturer	Tam*bák*ú	Tobacco
*Má*chaz	Matches	Ṭamṭam	tumtum, dog-cart
Maní *Áḍ*ar	Money Order	*Ṭhi*eṭar	Theater
Már*kiṭ*	Market	*Ṭi*kas	Tax
Ma*shín*	Machine		

Ṭín	Tin, can.
War*aṇṭ*	Warrant (for arrest)
Ya*hú*dí	Jew (term of abuse, also)
Ya*hú*din	Jewess
Rel	Railway
Rel*wái*	Ry. Dept.
Is*ṭe*shan	Station
*Ṭi*kaṭ	Ticket, postage stamp or visiting card
Pleṭ*fá*ram	Platform
*In*jin	Engine
Ṭem	Time
Fas*klás*	First Class
Sakan*klás*	Second Class
*In*ṭar	Intermediate
Ṭhird*klás*	Third Class
*Gá*raḍ	Guard
*Lain*klír	Line Clear
*San*gal daun	Signal Down
Shanṭ	Shunt
*Bi*rak	Brake
Buk karná	To book
*Pá*sal	Parcel
Is*kúl*	School
Háe Is*kúl*	High School
*Lo*ar Pa*rai*-marí	Lower Primary
*Ap*par Pa*rai*-marí	Upper Primary
*Miḍ*al	Middle Dept.
In*ṭráns*	Entrance
*Ká*laj	College
Heḍ*más*ṭa	Headmaster
*Ṭi*char	Teacher
*Ṭi*charí	Teaching
Kápí	Copy-book
Da*ril*	Drill
Sa*leṭ*	Slate
*Pin*sal	Pencil
Nib	Nib, pen-point
*Haul*ḍar	Pen-holder
Ish*ṭúl*	Stool
Binsh	Bench
Rúl *pin*sal	Lead pencil
Rúl	Ruler
Juǧ*ráf*iya	Geography
Al*jab*ra	Algebra
Arith*máṭik*	Arithmetic
Ash*ṭanṭ*	Assistant
In*spiṭṭ*ar	Inspector
Pás (ho jáná)	To pass
Fel (honá)	To fail
Bí E	B. A.
Em E	M. A.
*Kir*kaṭ	Cricket
Báṭ	Bat
Auṭ	Out
*Rá*e-buk	Log-book
Hál-*ka*mara	Hall
*Fuṭ*bál	Football
Chíf Koṭ	Chief Court
Koṭ In*spiṭṭ*ar	Court Inspector
Ḍipṭí	Deputy
Ka*mish*nar	Commissioner
Ka*laṭṭ*ar	Collector

Ka*miṭṭí*	Committee	Ṣa*saiṭi*	Society
*Mim*bar	Member	Ba*rishṭ*ar	Barrister
Siṭí Puls	City Police	Jaj	Judge

38. Indian Words in Common English Use.

Jungle	*Jan*gal	Attar, or Otto, of roses	Itr, essence, extract
Cooly	*Qu*lí	Pyjamas	*Páe*jáma, leg-clothes
Typhoon	Tu*fán*, a storm	Punkha	*Pan*kha, fan
Monsoon	*Mau*sim, season	Dacoity	Ḍa*kaiṭí*, robbery
Faker, fakeer	Fa*qír*, a holy beggar	Dacoit	Ḍakaiṭ, *Ḍá*kú, highway robber
Loot	*Lúṭ*ná, to plunder	Thug	Ṭhag, assassin
Bazaar	Bá*zár*	Vizier	Wa*zír*, prime minister
Bungalow	*Ban*gla	Kismet	*Qis*mat, fate
Bucksheesh	Baḳh*shísh*, gift	Nabob	Na*wáb*, ruler
Howdah	*Hau*da, elephant saddle	Punjab	Pan*jáb*
Mahout	Ma*há*wat, elephant driver	Cowry-shell	*Kauṛí*, a shell
Sultan	Sul*tán*	Sepoy	Si*páhí*, soldier
Hooka	*Huq*qa	Curry (and rice)	*Kárí*, spiced meat
Moslem	Mussal*mán*	Mogul	Mu*ġ*al, Afghan family
Mohammedan	Mo*ham*madí	Koran	Qur*án*, Moslem Bible
Hindu	*Hin*dú		
Kohinoor	Koh-i-núr (mt. of light)		

39. Indian Words in ordinary Anglo-Indian Use.

Shasters	*Shás*tra, Hindu Bible	Syce	Sá*ís*, groom
Durbar	Dar*bár*, court assembly	Ayah	*Áyá*, nursemaid
Gharry	*Gáṛí*, carriage, cart	Khit	Ḳhidmat*gár*, waiter
		Chit	*Chiṭṭhí*, letter

Beesty	Bi*hish*ti, waterman (ordinary educated native says bhishti)
Almaira	Al*mári*,wardrobe, cup-board
Deccan	*Dak*khan, the south
Maund	Man, forty ser, 83 lbs.
Seer	Ser, two pounds, one qt.
Chittack	Chha*ṭánk*, 1/16 of ser, 2 oz.
Topy	*Ṭo*pí, hat, cap
Sola topy	Sun helmet
Rupee	Rú*pae*, 16 annas
Anna	*Áná*, a penny, two cents
Pice	*Pai*sa, 1/4 anna
Pie	*Pái*, 1/12 anna
Tola	*To*la, weight of rupee
Durry	*Dari*, cotton carpet
Charpoy	*Chár*pái,bedsted, i. e. a four-poster
Teapoy	Ti*pái*, 3 footed table
Godown	Go*dám*, store-house
Dufter	Daftar, office
Ryot	Ra'*íyat*, subject (of a king)
Kutcherry	Ka*chah*rí, court-house
Kutcha	*Kach*cha, poorly made, unripe
Pucka	*Pak*ka, well made
Nulla	*Nálá*, a ditch
Moulvie	*Maul*aví, Moslem teacher
Chutnee	*Chaṭni*, hot pickles
Rajah	*Rá*ja, king
Allah	*Al*la, God
Nautch	Nách, dance
Urdu(Oordoo)	*Ur*dú, camp
Mussock	*Mash*ak, water-skin
Veds	*Ve*dá, Hindu Writ
Zamindary	Zamín*dári*, Ranch
Lakh, Lac	Lákh 100,000
Carore	Ka*ror*, 10 000 000
Mela	*Melá*, a fair
Chaprassy	Chap*rási*, servant
Chowkidar	Chauki*dár*, watchman
Lumberdar	Lambar*dár*, headman
Dooly	Ḍolí, palankeen
*Mun*siff	Judge of small court
*Tha*na	*Thá*na, police station

Chaprāsi - brass badge
Chaprāsi - pretaining to a brass badge or
wearer of a chaprās

Thánedár	Dep. Inspector Police	Chowney	*Chhá*oní, military station
Tah*síl*	A county, township	Mufussil	Mu*fas*sil, outlying, as opposed to city
Tahsíl*dár*	County officer, revenue collector	Ekka	*Ek*ká, one horse cart
Putwaree	Pa*ṭwárí*, village land recording officer	Ko*ṭwál*	Chief of Police
		Ko*ṭwálí*	Police Station
		Tiffin	*Ṭif*fin, lunch

EAR AND TONGUE EXERCISES.

Directions for Study. Have the moonshee (munshi) pronounce the Oordoo (Urdu) words until you can catch them clearly. He may have to repeat them eight or ten times before you are ready to *try* even to give them. Cultivate the ability of careful accurate hearing. Watch his lips and his tongue. Have him put a little stick, half an inch long, between his jaw teeth, so that you may see the working of his tongue. This is especially important in learning the cerebral sounds. Have him open his mouth widely, when he gives the á and a sounds, and note how the prolonged sounds ring against the teeth. Observe how, when he says kháná, and káná, the *h* of the first comes against the back of your hand, when held close to his mouth. Practice these exercises for fifteen or twenty minutes, twice daily, for the first two months. When you are able to recognise the differences, as you watch the munshi's mouth, try to catch them when his back is turned. Get others to give you the same sounds. When the munshi tells you that you have these sounds very well, test him by making mistakes *intentionally*. Make a list from the exercises, one word from the t's, two from the aspirates, etc., and dictate them to him. You can easily tell by his writing whether he has told you the truth.

Yet it may be that he recognises, not the sound, but your facial contortion, so try them on some one else.

Do not expect too much of yourself, but expect to master these not sooner than six months, and that, perhaps, it may take a good while longer. Never despair. Never get beyond listening to the *exact words* that fall from people's mouths. When you find that your temper is rising too high, at the munshi's, or your own, stupidity, change to something else. When you are reading, do not allow more than two or three corrections of any one pronunciation. If you cannot get the vowel sounds, try to imitate the sound which the native makes in yawning audibly. Take a mirror and throw your tongue violently back and forth; or sing á-á-á, keeping the tongue low down at the back. Until it is low, you cannot give the vowels correctly. Practise the exercise of sec. 22.

Exercises for Ear and Tongue.[1]

1. (a) Wuh átá hai.	(a) He is coming.
(b) Wuh ạ́tá hai.	(b) That is meal (of wheat).
2. (a) Yih rotí hai.	(a) She (this one) is crying.
(b) Yih roṭí hai.	(b) This is bread.
3. (a) Wuh árí hai.	(a) That is a saw.
(b) Wuh ár̤í hai.	(b) He is obstinate.
(c) Wuh á rahí hai.	(c) She is coming.
4. (a) Yih dál hai.	(a) This is pulse (dál).
(b) Yih ḍál hai.	(b) This is ḍál (ḍ).
(c) Yih ḍhál hai.	(c) This is a shield.
5. (a) Wuh ghoṛe á rahe hain.	(a) Those horses are coming.
(b) Wuh gore á rahe hain.	(b) Those whites (soldiers) are coming.
6. (a) Wuh kháná hai.	(a) That is dinner.
(b) Wuh káná hai.	(b) He is one-eyed.
(c) Wuh ḳhána hai.	(c) That is the compartment.

[1] The meaning also must not be neglected.

7. (a) Wuh barí hai.	(a) He (She) is free.
(b) Wuh baṛí hai.	(b) She is big.
(c) Wuh bharí hai.	(c) She (It) is full.
(d) Wuh baṛhí hai.	(d) She has grown, increased.
8. (a) Yih khá lí hai.	(a) (He, or, She) has eaten this.
(b) Yih ḳhálí hai.	(b) This is empty.
(c) Yih kálí hai.	(c) This (female) is black.
9. (a) Wuh gol hai.	(a) He is or, That is round.
(b) Wuh ġol hai.	(b) That is a crowd.
10. (a) Gul kyún kiyá?	(a) Why did you put it out (lamp).?
(b) Ġul kyún kiyá?	(b) Why did you make a noise?

11. Note the difference between the sounds of the contrasted English and Urdu words.

Málí, gardener	Molly	Hai, is	High
Billí, cat	Billy	Ek, one	Ache
Kar, do	Cur	Sach, truth	Such
Par, on	Purr	Milí, got	Milly.
Dúr, far	Doer	Mez, table	Maize
Ḍák, post, mail	Dock	Sáís, groom	Syce
Peṭ, belly	Pate	Fáram, corruption of form	
Pit, bile	Pit	Púr, as Núrpúr	Poor
Ho, be	Hoe	Lo, take	Low
Pul, a bridge	Pull	Do, give	Dough

Doubled Letters.

12. (a) Yih merá galla hai.	(a) This is my flock.
(b) Yih merá galá hai.	(b) This is my neck.
(c) Yih merá ġalla hai.	(c) This is my grain.
13. (a) Laṛká letá hai.	(a) The boy takes (it) or is taking it.
(b) Laṛká leṭá hai.	(b) The boy is lain down.

14. (a) Is ko do dená.	(a) Give him two.
(b) Is ko dho dená.	(b) Wash this.
(c) Is ko duh dená	(c) Milk this (cow).
(d) Is ko ḍho dená	(d) Carry this away.
15. (a) Mere pás khará hai.	(a) I have the genuine.
(b) Mere pás khaṛá hai.	(b) He is standing by me.
(c) Mere pás kaṛá hai.	(c) I have a bracelet.
(d) Mere pas kará (Punjabi) hai.	(d) I have the bran (of gram).
16. (a) Yih ʿaurat khátí hai.	(a) This woman eats.
(b) Yih ʿaurat káttí hai.	(b) This woman spins.
(c) Yih ʿaurat káṭṭí hai.	(c) This woman bites.
17. (a) Laṛke deke gaye.	(a) The boys gave and went.
(b) Laṛke dekhke gaye.	(b) The boys saw and went.
(c) Laṛke dekhe gaye.	(c) The boys were seen.
18. (a) Pata mujh ko do.	(a) Give me the information.
(b) Pattá mujh ko do.	(b) Give me the leaf.
(c) Paṭṭá mujh ko do.	(c) Give me the lease.
(d) Paṭṭhá mujh ko do.	(d) Give me the young one.
(e) Merá kapṛá phaṭá hai.	(e) My garment is torn.
(f) Merá kapṛá phaṭṭá hai.	(f) My garment is tearing.
19. (a) Yih bakrá merá baḳhrá hai.	(a) This he-goat is my portion.
(b) Ḳhudá ḳháliq hokar ḳhud hamárí ḳhidmat kartá hai.	(b) God although (lit. being) Creator does himself serve us.
20. (a) ʿAurate*n* sáth hai*n*.	(a) The women are along.
(b) ʿAurate*n* sát hai*n*.	(b) There are seven women.
(c) ʿAurate*n* sáṭh hai*n*.	(c) There are sixty women.
21. (a) Wuh "gol" kahtá hai.	(a) He says "gol" (round).
(b) Wuh "ġol" kahtá hai.	(b) He says "ġol" (crowd).
(c) Wuh "ghol" kahtá hai.	(c) He says "ghol" (dissolve).

22. (a) Wuh chíze*n* gharo*n* me*n* paṛí rahí*n*. (a) Those things were lying in the houses.
(b) Wuh chíze*n* ghaṛo*n* me*n* paṛí rahí*n*. (b) Those things were lying in the water jars.
(c) Wuh chíze*n* gaṛho*n* me*n* paṛí rahí*n*. (c) Those things were lying in the forts.

23. (a) Ismit Sáhib daure gaye hai*n*. (a) Mr. Smith has gone to camp (itinerating).
(b) Ismit Sáhib dauṛe gaye hai*n*. (b) Mr. Smith has gone running.

24. (a) Ádmí chhappar me*n* baiṭhá thá. (a) A man was sitting (lit. seated) in the hut.
(b) Ádmí chhappaṛ me*n* baiṭhá thá. (P) (b) A man was sitting in the pond.
(c) Ádmí chhappar me*n* baiṭhtá thá. (c) A man was sitting in the hut (yesterday).

Note that it is "baiṭhá thá", *not* "baiṭha tá", nor *baiṭhtá tá*, but *thá*.

25. (a) Us ne baṛí minnat kí thí. (a) He pleaded very hard.
(b) Us ne baṛí mihnat kí thí. (b) He worked very hard.

26. (a) Wuh gayí hai. (a) She has gone.
(b) Wuh gayí hai*n*. (b) They (women) have gone.
(c) Wuh gaye hai*n*. (c) They (men) have gone.
(d) Wuh gáe hai. (d) That is a cow.
(e) Wuh gáe hai*n*. (e) Those are cows.

27. (a) Wuh kahá*n* paṛá hai? (a) Where is it (or, he) lying?
(b) Wuh kahá*n* paṛhá hai? (b) Where did (you) read it?

28. (a) Wuh ṭhaṭṭí hai. (a) That is the "thatti"-outcaste quarter.
(b) Wuh ṭaṭṭí hai. (b) That is a screen (privy, latrine).
(c) Wuh tattí hai (P.). (c) That is warm.

Be careful, when you want to go to the first, not to do as I did, ask for the second, and get the reply, "There is no "ṭaṭṭi" in the villages".

29. (a) Us ne dharí darí par dharí.
(b) Káf aur Qáf me*n* kyá farq hai?
(c) Ham Ḳhuda ke ham-ḳhidmat hai*n*.
(d) Us kí qabr kí ḳhabar dení cháhiye.

(a) He put the 10-lb. weight on the carpet.
(b) What is the difference between k and q?
(c) We are God's co-workers.
(d) One ought to give news of his grave.

30. (a) Bát (a) Thing, matter, *res*.
Bhát Rice, boiled.
Báṭ* Path, way.
Bháṭ* A bard.

(b) Bág (b) Rein.
Bhág Fortune; (verb), Run.
Bág̈ Garden.
Bágh Tiger.

(c) Tárík (c) Dark, night).
Tahrík Instigation.
Táríḳh Date (of month).

(d) Toṛí (d) Torn.
Thoṛí A little.
Toṛí Turnip like plant.

(e) Battí (e) Wick, lamp.
Baṭí Twisted.
Bhaṭí Furnace.
Batṭí Small weight.

(f) Koṛí (f) Score, twenty.
Koṛí New, unused.
Koṛhí A leper.
* Khoṛí An alley.

g) Sáre (g) All
Sáṛe Let him burn (P)
Sáṛhe 1/2 more than

(h) Kíṛá (h) Worm, insect
Khírá Cucumber
Kíṛhá* Wormy

(i) Parí (i) A fairy
Paṛhí Read (past, part)
Paṛí Lying (fem. part)
Pharí* Buckler

(j) Der (j) Lateness
Ḍer̤h One and one half
Ḍher Pile, heap

* Not in frequent use.

(k) Dáná	(k) Wise	(l) Síná	(l) To sew
Dána	Grain	Sína	Breast
(m) Us se lá do.	(m) Bring it from him	(n) Ham me*n*	(n) In us
		Hame*n*	To us
Use lá do.	Bring it and give it to him	Tumhe*n*	To you
		Tum me*n*	In you.
(o) Bachcha	(o) Child	(p) Banná	(p) To be made
Bachá	Escaped	Baná	Is made
Kám	Work	Kam	Little
Ḳhám*	Immature	Ḳham	Curved
(q) Burá	(q) Evil	(r) Bheṛí	(r) Ewe, sheep.
Bhúrá	Brown, earth colour	Beṛí	Boat, handcuff
		Berí	Punjab plum
Búṛhá	Old	Beṛhí*	Crooked
Búra	Sawdust		

Merí búṛhí bheṛí bhúrí beṛí me*n* beṛhí berí ke baṛe bure patte khá rahí thí. My old ewe was eating the very bad leaves of the crooked "ber" in a brown boat.

(s) Ká	(s) Of	(t) Rá	(t) Name of r
Káh	Grass	Ráh	Way, path
Já	Go	Má	Mother
Jáh	Grandeur	Máh	Month

Many other words are found in the language, which are thus distinguished by only one sound, but if these are well mastered, so that the pupil can give them without facial contortion, and in such a way that the untutored native readily catches them, he will have no difficulty with any others that he may run across.

It will be best if the munshi puts these single words in simple sentences as 1.

* Not in frequent use.

MODEL INDUCTION SENTENCES.

Lesson I. Pahla Sabaq.

I. Bahut	achchhá	kháná	taiyár	karná	cháhiye.
very	good	food	ready	to-do	is-desired.

[You] must get a good dinner ready.

Directions for study. Write off the above three lines on a stiff slip of paper. Have the munshi utter the clause in two parts, as printed, of three words each. Learn it thus in two "breaths", not from the printed page but from the munshi's mouth. It may be necessary to say each part at first, word and word about.[1] Keep your eyes on the English translation, so as to carry the idea of the clause in your mind. Work away at this repetition, until you can say the six words without pausing. Now, continue to say them alternately, with the munshi, noting as much as possible his expression and intonation, and trying to imitate them. When you can say them fluently alone, then begin to try to get up to a speed of 300 syllables per minute. Your first lesson may not give you more than the ability to repeat them alone, for it should not last longer than a half hour, lest it weary you. After a rest you may take it up again. One week is not too long to spend on lesson I, with reviews continued over another week or two, until it simply cannot be forgotten. There is nothing in it that you can afford not to get. Slow, you may think, but it will often be found that what one has learned one day has completely slipped the mind by the next. The Derivative Sentences should be so well in hand, that you can instantly express the ideas, as well as understand them when you hear them. Write them off, too, on slips of paper, and learn them in the following manner: Repeat 1 until you can give it at the above rate. Now take up 2. Repeat it in conjunction with I, and 1.

1 Write only the English translation or the other side of the slip and later use only that.

When you can give the three, twelve times in a minute, then you can take up 4. Repeat 4 thus, I and 4, 1 and 4, 2 and 4, 3 and 4. Get the whole list of sentences so that you can give them in regular, inverse, any, order, at this same rate of speed.[1] If you lay them aside for a few days, you will find that the speed test can not be met. One's ability in mastering combinations of strange sounds is very limited. See p. 59, Speed Tests.

Vocabulary.

1.	Bahut	Much, very	11.	Kyá?	What?
2.	Achchhá		12.	Hán	Yes
	Achchhí	Good	13.	Nahín	No
3.	Kháná	Food, dinner	14.	Áp	You (never to servants)
4.	Taiyár	Ready			
5.	Kar-ná	To do, make	15.	Ko	To
6.	Cháhiye	Is wished, ought	16.	Thoṛá	Little
7.	Sáhib	Sir, Gentleman, Mr	17.	To	indeed
			18.	Hí	indeed, emphatic particle
8.	Memsáhiba	Mrs.			
9.	Missáhiba	Miss	19.	Yih	This
10.	Hai	Is.	20.	Wuh	That.

Derivative Sentences.

1. Kháná taiyár hai? or, Kyá, kháná taiyár hai?	1. Is dinner ready? or What, is dinner ready?
2. Taiyár hai. or, Hán, taiyár hai.	2. It is ready, or, Yes, it is ready.
3. Kháná achchhá hai?	3. Is dinner good?
4. Achchhá hai, or, Hán achchhá hai.	4. It is good, or, Yes, it is good.

[1] I have heard it suggested that it is easier to memorize by threes. After tiring of I, take up 1, then when you have wearied of that, try 2 for 15 minutes and then come back to I. It is worth while trying this method at first. Repeat clause I six times in 15 seconds. Repeat the whole lesson in 40 seconds.

5. Bahut achchhá hai.
6. Memsáhiba, kháná taiyár hai.
7. Bahut achchhá.
8. Kháná cháhiye?
9. Hán, cháhiye.
10. Kháná taiyár karná.
11. Bahut achchhá, sáhib.
12. Bahut achchhá kháná cháhiye.
13. Achchhá, memsáhiba.
14. Kháná taiyár karo.
15. Kháná bahut hai?
16. Hán, bahut hai.
17. Kháná bahut achchhá hai?
18. Nahín, achchhá nahín hai!
19. Kháná áp ko cháhiye?
20. Nahín cháhiye.
21. Áp ko bahut kháná cháhiye?
22. Nahín, bahut nahín cháhiye, thoṛá cháhiye.
23. Kháná to bahut thoṛá hai.
24. Áp ko thoṛá kháná cháhiye?
25. Hán, thoṛá hí cháhiye.
26. Kháná thoṛá hai?
27. Thoṛá? Hai hí nahín.
28. Sáhib hain?
29. Hán, hain.
30. Hai nahín.
31. Yih kyá hai?
32. Wuh kyá hai?
33. Kyá hai?

5. It is very good.
6. Madam, dinner is ready.
7. Very well.
8. Do you wish dinner?
9. Yes, I do.
10. Get dinner ready.
11. Very well, sir.
12. I want a good dinner.
13. Certainly, madam.
14. Get dinner ready.
15. Is there dinner enough?
16. Yes, plenty.
17. Is the dinner very good?
18. No, it is not good.
19. Do you require dinner?
20. No, I don't. (It is not required.)
21. Do you wish a good deal of food?
22. No, I don't want a lot, only a little.
23. There's very little dinner.
24. Do you want but little dinner?
25. Yes, just a little.
26. Is the food short?
27. Short? There is none at all.
28. Is the gentleman of the house in?
29. Yes, he is (lit. They are).
30. He is not, It is not, She is not.
31. What is this?
32. What is that?
33. What is it?

Lesson II. Dúsra Sabaq.

II. Apní roṭí jaldí kháo.
own bread speed [with] eat.
Eat your food quickly.

Directions. Write the three lines on one slip. Have the munshi repeat them till you are able to give them alone, and then take them up in connection with clause I. Acquire speed up to nine repetitions of this four-word clause in fifteen seconds. Watch your watch. Write English on the reverse and use that only, after the first day.

Vocabulary.

Apná	Own-referring to	Gosht, achchhá	Meat.
apní	the supject of the	Álú, achchhe	Potatoes
apne	verb—my, his their, your etc.	Chapátí, achchhí	Bread, loaf, cake
Roṭí	bread, food.	Áṭá, thoṛá	Meal
Jaldí	quickness	Kárí bhát, thoṛí	Curry (&) rice
Khá-o	eat-you	Chhoṭí Házirí	Little breakfast "tea and toast"
Áná	to come	Baṛí Házirí	"Big" breakfast
Roná	to cry	Házirí	Attendance
Átá, átí, áte	coming	Bhí	too
Rotá, roti, rote	crying		
Huzúr	Your Presence		
Janáb	Your Honour		

The adjectives by their endings in á, í, and e, show the gender. It is not, however, necessary to remember that gosht is masculine, roṭí feminine, etc., but only to associate the á, í, or e ending with the particular word.

Derivative Sentences.

1. Roṭí kháo.	1. Eat bread.
2. Kháná kháo.	2. Eat dinner (food).
3. Kyá, roṭí taiyár hai?	3. Is the bread ready.

4. Hán, huzúr, taiyár hai.
5. Kyá, roṭí achchhí hai?
6. Hán, janáb, bahut achchhí hai.
7. Yih roṭí to bahut achchhí hai. Kyá wuh bhí achchhí hai?
8. Kháná taiyár karo.
9. Roṭí taiyár karo.
10. Jaldí karo.
11. Kháná jaldí kháo.
12. Kháná jaldí taiyár karo.
13. Kháná jaldí cháhiye.
14. Roṭí jaldí cháhiye.
15. Bahut thoṛí roṭí cháhiye.
16. Kháná jaldí kháná cháhiye.
17. Roṭí bahut nahín hai, thoṛí hai.
18. Apní roṭí taiyár karo.
19. Áp ko ek hí roṭí cháhiye?
20. Nahín, mujh ko do, tín roṭián cháhiyen.
21. Yihí roṭí sáhib ko cháhiye.
22. Ḳhánsámán, chapátián taiyár karo.
23. Áṭá nahín, memsáhiba.
24. Achchhá, bázár se láo.

4. Yes, sir, it is ready?
5. Is the bread good?
6. Yes, sir, it is very good.
7. This bread is very good, indeed. Is that good, too?
8. Get dinner ready.
9. Get the bread ready (or, the meal ready).
10. Hurry up.
11. Eat dinner quickly.
12. Get dinner ready quickly.
13. I want dinner quickly.
14. The bread is needed quickly.
15. Very little bread is needed.
16. (I, you, or, he) must eat dinner quickly.
17. There is not much bread, only a little.
18. Get your own bread (food) ready.
19. Do you want only one loaf?
20. No, I want two or three loaves.
21. The master wants only this bread.
22. Make some "chappaties", ~~cook.~~ make ready i.e. cook
23. There is no meal, madam.
24. Well, get (bring) some from the market.

Vocabulary.[1]

Misrí, thoṛí	Sugar	Do	Two
Chíní, thoṛí	Sugar	Tín	Three
Chá (or, cháe)	Tea	Do	Give
Chá achchhí		Láo, le áo	Bring
Dúdh, thoṛá	Milk	Lo, le lo	Take
Namak, thoṛá	Salt	Le-jáo	Take away
Pání, achchhá	Water	Jáo	Go
Gilás	Glass, tumbler	Dikháo	Show, pass.

25. Kyá álú achchhe hai*n*?
26. Há*n*, achchhe hai*n*.
27. Áp achchhe hai*n*?
28. Tum achchhe ho?
29. Chá le jáo, achchhí nahí*n* hai.
30. Yih misrí le lo, achchhí hai.
31. Do gilás dúdh hame*n* cháhiye*n*.
32. Thoṛí chíní do.
33. Achchhá gosht ham ko do.
34. Yih namak thoṛá hai.
35. Kárí bhát dikháo.
36. Pání do.

25. Are the potatoes good?
26. Yes, they're good.
27. Are you well? (never "áp" to a servant.)
28. Are you well? (to an inferior)
29. Take the tea away, it is not good.
30. Take this sugar, it's good.
31. We want two glasses (of) milk.
32. Give (me) a little sugar.
33. Give us good meat.
34. This is too little salt.
35. "Pass" me the curry and rice.
36. Give me (some) water.

Grammar.

Note that the declarative and interrogative forms of sentences are often on paper, though differing in intonation, the same, yet the latter may have a "kyá", "what?" The infinitive kháná, is from the root "khá", to which add "o", for the imperative "kháo"; and so kar-ná gives kar-o. Thus the imperative,

[1] The best way to learn the genders of nouns is to associate them with an adjective or verb in á or í, and not try to remember them as "masculine" or "femimine".

láo is from láná, dikháo from dikháná, jáo from jáná. Do and lo, are from the roots, de-ná, le-ná, so that de-o, le-o are contracted to, *do*, *lo*, in Urdu, but not in Punjabi. Áná "to come", roná "to weep" give the imperative forms áo, ro, though we occasionally find roö.

Adjectives agree with their nouns so that we have, achchhá kháná, thorá dúdh, achchhí roṭí, thorí misrí, and in the mas. plural, achchhe álú. In the fem. pl., we add for nouns in í, as roṭí, "á*n*", making roṭiá*n*, while cháhiye in the plural becomes cháhiye*n*, for either gender.

Language Practice. Take the various articles mentioned, or else write off the various words on slips, and let the munshi ask as he hands the slip, or points to the article, "Yih kyá hai", and the pupil answer "Yih roṭí hai", "Yih chá hai", "Yih dúdh hai", etc. etc., until all the words come readily.

2nd. Let the words gosht, namak, dúdh, pání, áṭá be substituted, one by one, for kháná, in I 3, 4, 12, 13 and 33, 34.

3rd. Write out on slips the words roṭí, kárí, bhát, chapátí, ṭiffin, chhoṭí házírí, baṛí házírí, misrí, chíní, chá, and substitute, one at a time, in sentences II 3, 5, 6, 12, 13, 29, noting the adjective is achchhí.

Remember the rule: "Nothing is learned till it comes readily". If you pick up any other words, *learn* them. Thoroughness conquers.

LESSON III. TÍSRÁ SABAQ.

III. Kyún*n*ki áj mere líe because to-day for me
for to-day my for

Learn to say in one breath, alternating, after able to say it alone, with a few of the previously learned sentences.

Note that "líe", ending in e, takes the "e" sound in the preceding word, and always requires it, if possible. *Mere* in other relations may be *merá*, or *merí*, yih merí roṭí hai, yih merá kháná hai, yih mere álú hai*n*. So we have apní roṭí, apná kháná, apne líe.

Directions to the munshi (who should see to it that the pupil uses these and not English).

1. Phir bolo, or, Phir kahiye (polite). aur safāī	1. Say (it) again.
2. Áhista bolo.	2. Speak slowly.
3. Bát merí samajh me*n* nahí*n* átí.	3. I don't understand. (The matter into my understanding comes not.)
4. Samajh me*n* áí?	4. Did you understand? (Did it come in?)
5. Ṭhík hai?	5. Is it correct?
6. Há*n*, ṭhík hai. Nahí*n*, ṭhík nahí*n* hai.	6. Yes, it's right. No, it's not correct.
7. Wuh lafz phir kaho (kahiye).	7. Say that word again.
8. Is ká talaffuz mujh se nahí*n* hotá.	8. I can't pronounce this.
9. Pata nahí*n*.	9. I don't know. (There is no trace.)
10. Bas.	10. Enough. That will do.
11. Bas karo.	11. Stop.
12. Ṭhahr jáo.	12. Wait.

Derivative Sentences.

1. Jaldí karo, kyú*n*ki mere liye bahut achchhí roṭí taiyár karní cháhiye.	1. Hurry up for you must get some very good bread ready for me.
2. Jaldí karo kyú*n*ki merá bhí kháná taiyár karná hai.	2. Be quick, for my dinner, too, is to be gotten ready.
3. Apne liye roṭí taiyár karo.	3. Get bread ready for yourself.
4. Achchhí bát, janáb.	4. Very well, sir. (Good word, sir.)
5. Kyá, yih merí roṭí hai?	5. Is this my bread?
6. Há*n*, yih áp kí roṭí hai.	6. Yes, this is your bread.

7. Kyá wuh roṭí achchhí hai?
8. Yih sáhib kí roṭí hai.

9. Kyá, wuh gilás áp ká hai?
10. Memsáhiba kí roṭí kahán hai?
11. Áj ke líe roṭí hai?

12. Hán (áj ke líe) bahut hai.

13. Áp ke líe roṭí bahut hai.
14. Áp ká kháná taiyár hai.
15. Áp ke kháne ke líe chár roṭián hain.
16. Bas hain.

17. Tum apní roṭí jaldí kháo, kyúnki do sáhibon ke líe kháná taiyár karná hai.
18. Áj pánch sáhib logon ke líe kháná taiyár karná hai.

19. Bázár jáná hai, gosht láná hai, kháná pakáná hai, bahut kám karná hai.
20. Kháne ke líe do roṭián le áo.
21. Chá ke líe dúdh misrí le áo.

22. Wuh roṭián bahut achchhí hain.
23. Aur roṭí láo, kyúnki yih thoṛí hai.
24. Áp ko dúdh aur roṭí, dono, cháhiyen?

7. Is that bread good?
8. This is sahib's bread (of the gentleman).
9. Is that glass yours?
10. Where is the madam's bread?
11. Is there bread [enough] for to-day?
12. Yes, there's plenty (for to-day).
13. There is enough bread for you.
14. Your dinner is ready.
15. There are four loaves for your dinner.
16. It's enough. (They are enough.)
17. Eat your own food quickly, for dinner must be gotten ready for two gentlemen.
18. Dinner must be gotten ready for five sahib log (Europeans) to-day.
19. (I have) to go to the shops, to bring meat, to cook the dinner—to do a lot of work.
20. Bring two loaves for dinner.
21. Bring milk and sugar for the tea.
22. Those loaves are very good.

23. Bring more bread, for this is not enough (is little).
24. Do you want both milk and bread?

25. Yih roṭí lo, ḳhánsámán, yih bahut hí achchhí hai.

25. Take this bread, cook, this is most excellent.

Note that "ka" is the equivalent of "'s". The sahib's dinner, Sáhib ká kháná, which would be, sáhib kí roṭí, sáhib ke álú according to gender and number. There is no word for the definite article.

Vocabulary. Alfáz.

Phir	again	Naukar log	servants, servant-folk
Bolo, bolná	Speak, to speak		
Áhista*	Slowly	Berá	Bearer, head-servant
Mat	Mustn't Don't		
Samajh	Understanding	Ḳhánsámán	butler, cook, steward
Men	In		
Bát	thing, idea, saying	Ḳhidmatgár	"khit", table-servant
Ṭhík	right, correct.	Bihishtí	waterman, "beesty".
Pahlá, pahlí	first		
Dúsrá, dúsrí	second	Mihtar	sweeper
Tísrá, tísrí	third	Báwarchí	cook
Lafz, alfáz	word, words	Masálchí	scullion
Talaffuz	pronunciation	Sáís	Syce, groom
Se	from	Áya	ayah, nursemaid
Pata	trace, address	Ghás-kaṭ	grasscutter
Nahín (na-hai)	No, is not	Málí	gardener
Chár	four	Gwálá, gawálá	Cowman
Pánch	five	Darzí	tailor
Bas	enough	Dhobí	washerman
Log	people	Dhobin	washerwoman
Pakáná	to cook	Chaukídár	watchman
Kám	work	Chaprásí	messenger boy
Áj	to-day	Munshí	teacher
Merá, merí, mere	my, mine	Pankhe-wálá	punkha-puller
		Mihtaráni	sweeperess

* This, contrary to rule, has the accent on the first syllable.

Líye, or líe	for	Ḳhánsámin	cook, or cook's wife
Kyúṅki	because, for, since	Pankhe-wálí	punkha-puller, (woman)
Ká, kí, ke	"'s", of	Málin	gardener's wife.
Naukar	Servants		

Lesson IV. Chauthá Sabaq.

IV. Ai ḳhánsámán, zará píne ká pání abhí mujh ko dekar
O cook, a little drinking of water now me to having-given.
Cook, please give me a drink now, and

Note the change of "píná" to "píne", before ká, being used as a verbal noun. Pí-ná gives the root pí, to this the ending "kar" forms the participle which denotes a time precedent to its verb, and may often be translated by *and*, and it is in consequence called the "conjunctive" participle. Zará is used with imperatives to soften the command.

Derivative Sentences.

1. Píne ká pání do. (*They say*) Pání do.	1. Give me a drink.
2. Wuh roṭí bhí de do.	2. Give that bread too.
3. Sáhib ká kháná dekar roṭí kháo.	3. Serve the Master's dinner and then eat.
4. Ḳhidmatgár, zará pání piláo.	4. Waiter, please give me a drink.
5. Roṭí khákar kháná taiyár karo.	5. Eat and then get dinner ready.
6. Roṭí khákar bahut pání na pío.	6. Don't drink a lot of water after eating.
7. Apní roṭí mujh ko do.	7. Give your bread to me.
8. Pání jaldí píkar zará mujhe bhí do.	8. Drink quickly and give me some too.
9. Pání píne ke liye aur roṭí kháne ke liye ham ko de do.	9. Give us some water to drink and bread to eat.

10. Ḳhánsámán merí roṭí taiyár kartá hai.
11. Wuh málí apní roṭí pakátá
12. Maiṅ ḍabal roṭí khátá húṅ, tum kyá kháte ho?
13. Wuh laṛká dúdh pítá hai.
14. Yih laṛkí chá pítí hai.
15. Laṛkí,* tú kyá khátí hai?
16. Laṛke, tú bhí yihí roṭí khátá hai?
17. Háṅ, ham sab yihí roṭí kháte haiṅ.
18. Tum log wuhí roṭí kháte ho?
19. Wuh sab laṛke makkhan roṭí kháte haiṅ.
20. Wuh ádmí do do roṭiáṅ kháte haiṅ.
21. Yih laṛkiáṅ bahut dúdh pítí
22. Ḳhudá ham† ko aur tum ko bhí roṭí detá hai.
23. Ḳhudá tujh ko aur us ko bhí detá hai.
24. Áp ḳhánsámán ko dúdh dete haiṅ?
25. Nahíṅ, wuh áp hí letá hai.
26. Ḳhidmatgár áp ká namak khátá hai.
27. Áp un se dúdh aur makkhan lete haiṅ?
28. Wuh dúdh mere liye hai.
29. Yih namak tumháre líe nahíṅ hai.

10. The cook gets my bread ready.
11. That gardener cooks his own food.
12. I eat raised bread, what do you eat?
13. That boy drinks milk.
14. This girl drinks tea.
15. (My) girl, what do you eat?
16. My boy, dost thou eat *this* bread?
17. Yes, we all eat this bread.
18. Do you all eat only that bread?
19. All those boys eat bread and butter.
20. Those men eat two loaves each.
21. These girls drink lots of milk.
22. God gives me (us) and you too (our) food.
23. God gives to thee and to him, too.
24. Do you give the cook milk?
25. No, he takes it himself.
26. The khit eats your salt (serves you).
27. Do you get milk and butter from them?
28. That milk is for me.
29. This salt is not for you.

* Not used in address, save to God.

† Often used for the singular, *mújh ko.*

30. Yih roṭián hamáre líe hain.
31. Yih páni tere líe hai.
32. Chhe roṭián us ke líe hain.
33. Un ke líe sát chaukián cháhiyen, bázár se láo.

34. Sáhib kháná kháte hain.
35. Naukar log kám karte hain.
36. Un ádmion ke liye roṭí jaldí láo.
37. Is ádmí ke liye áṭh das roṭián le áo.
38. Wuh ádmí larkíon ke liye roṭí lá rahá hai.
39. In nau larkon ke liye chá lá do.
40. Islarke kí roṭí baṛí ḳharáb hai.

30. These loaves are for us.
31. This water is for thee.
32. Six loaves are for him.
33. Seven chairs are required for them, bring them from the shop.
34. The master is eating dinner.
35. The servants are at work.
36. Bring bread for those men quickly.
37. Bring eight or ten loaves for this man.
38. That man is bringing bread for the girls.
39. Bring tea for these nine boys.
40. This boy's bread is very bad.

*Conjugation.**

Main roṭí khátá hún	I eat bread
Tú roṭí khátá hai	Thou eatest bread
Wuh roṭí khátá hai	He eats bread
Ham roṭí kháte hain	We eat bread
Tum roṭí kháte ho	You eat bread
Áp roṭí kháte hain	You eat bread
Wuh roṭí kháte hain	They eat bread.
Main achchhí roṭí khátí hún	I eat good bread
Tú achchhí roṭí khátí hai	Thou eatest good bread
Wuh achchhí roṭí khátí hai	She eats good bread
Ham achchhí roṭí khátí hain	We eat good bread
Tum achchhí roṭí khátí ho	You eat good bread

* Remember that these paradigm sentences must not be learned by rote, but from slips. So that any one, at any time, in any connection, may be freely used.

Ap achchhí roṭí khátí hain	You eat good bread
Wuh achchhí roṭí khátí hain	They eat good bread
Main apná kám kartá hún	I am doing my own work
Tú apná kám kartá hai	Thou art doing thine own work
Wuh apná kám kartá hai	He is doing his own work
Ham apná kám karte hain	We are doing our own work
Tum apná kám karte ho	You are doing your own work
Áp apná kám karte hain	You are doing your own work
Wuh apná kám karte hain	They are doing their own work.
Main apná kám kartí hún	
Tú apná kám kartí hai	
Wuh apná kám kartí hai	She etc.,
Ham apná kám kartí hain	
Tum apná kám kartí ho	
Áp apná kám kartí hain	
Wuh apná kám kartí hain	

Note that "wuh" is used as the personal pronoun for "he", "she" and "it", but also as "that", and that "wuh" and "yih" have each the same form for both singular and plural.

Write out the declension of the personal pronouns from the lessons thus far.

The present tense is composed of the present participle, which is formed by adding "tá, tí, te" to the root, compounded with the required form of the verb hún, hai, ho, hain. This present has the meaning of "he eats", and "he is eating", for which latter they have also another present, *wuh roṭí khá rahá hai,* as 38.

Note the two case forms of mas. nouns in "í", the three of fems. in "í", the four of mas. in "á". Observe the formation of fems. from mas. as laṛkí from laṛká. Nouns have two usual forms in each number, absolute, used for nom. and obj. and an "oblique" or "formative", which had best be called a *prepositional* form. To these we may add the vocative.

Absolute	Laṛká	Laṛkí	Ádmí	Achchhá Achchhí
Prepositional	Laṛke	Laṛkí	Ádmí	Achchhe Achchhí
Vocative	Laṛke, Laṛká	Laṛkí	Ádmí	Achchhe Achchhí
Plural				
Absolute	Laṛke	Laṛkí*án*	Ádmí	Achchhe Achchhí
Prepositional	Laṛko*n*	Laṛkío*n*	Ádmío*n*	Achchhe Achchhí
Vocative	Laṛko	Laṛkío	Ádmío	Achchhe Achchhí

Speed Tests. The pupil should now be able to repeat the model sentence, Ai ḳhánsámá*n*, zará píne ká pání abhí mujh ko dekar, apní roṭí jaldí kháo, kyú*n*ki áj mere liye bahut achchhá kháná taiyár karná cháhiye, nine or ten times a minute. Be sure that this rate is attained—*and maintained for a month.* Have the derivative sentences so that you can give them very readily. If you are living up to laboratory tests and forgetting 60 % over night, it will take a good deal of repeating to bring the residue up to 100 %. A man followed his two children of five and six years around one whole day, and kept count of every word that they said all that day. When sufficiently rested to tabulate results, he found that they had each made 15000 word utterances. This means a lot of talking, a lot of repeating of these few words that are thus far in your ken to bring your daily word utterances up to 15000. Repeat, but keep your mind alert, by timing yourself, and trying to beat your best record.

Vocabulary.		*Alfáz.*	
Zará	a little, "please"	Kháne kí chíze*n*	Articles of food
Laṛká	boy	Dál	Pulse, dal
Laṛkí	girl	Shorba	Soup
Admí	man, person	Murġí	fowl
Baṛá, baṛí	big	Kabáb	roast
Ḳharáb	bad, vicious	Ishṭú	stew
Áṭh	eight	Puláo	rice and meat cooked dry
Nau	nine		
Das	ten		

Ek, pahlá, pahlí	One, first
Do, dúsrá, dúsrí	Two, second
Tín, tísrá, tísrí	Three, third
Chár, chauthá, -í	Four, fourth
Pánch, pánch-wán, -wín	Five, fifth
Chha,chhaṭhá, -ṭhí	Six, sixth
Sát, sátwán, sátwín	Seven, seventh
Áṭh,-wán,-wín	eight, eighth
Nau,-wán,-wín	Nine. ninth
Das,-wán,-wín	Ten, tenth,
Gyára, -wán, -wín	Eleven, eleventh
Bára, -wán, -wín	Twelve, twelfth

Pishpásh	rice and meat cooked
Khír, thoṛí	rice boiled in milk
Khichaṛí kachchí	rice and dal, dry cooked
Maida, thoṛá	fine flour
Cháwal, achchhe	rice husked, in grain
Sújí, thoṛí	wheat-germ meal
Sabzí, thoṛí	vegetables, greens
Puṭín	Pudding
Sirká, thoṛá	vinegar
Gáe ká gosht	Cow's meat, beef
Bheṛí ká gosht	sheep's meat, mutton
Hem	Ham, bacon
Phal, táza	fruit, fresh

Interrogative Exercises.

All interrogative words begin with the sound of "k", as does *question*, as do our English interrogatives with wh.

1. Kyá yih áp ká laṛká hai?	1. Is this your boy?
2. Yih kyá bát hai.	2. What do you mean by this? (What's this thing?)
3. Yih laṛká kaun hai?	3. Who is this boy?
4. Ḍákṭar sáhib ká laṛká hai.	4. He's the Dr. 's boy.
5. Hán hán, ṭhík hai. Unhín ká laṛká hai.	5. Yes, yes, that's right. It's his boy.
6. Áp ká baṛá laṛká kahán hai?	6. Where is your older boy? (or oldest.)

7. Wuh to shahr me*n* hai?
8. Shahr me*n* kyú*n* hai?
9. Ṭhík pata nahí*n*. Áp kyú*n* púchhte hai*n*?
10. Ḍákṭar sáhib ke kitne laṛke hai*n*?
11. Ḳhánsámá*n*, tum kyá karte
12. Koí hai? [ho?
13. Koí nahí*n*. or, Há*n*, bábá log hai*n*.
14. Sáhib kidhár gaye hai*n*.
15. Wuh to shahr ko gaye hai*n*.
16. Yih ádmí kaisá kám kartá hai?
17. Yih to bahut achchhá kám kartá hai?
18. Sáhib shahr se kab áte hai*n*?
19. Wuh pánch baje áte hai*n*.
20. Wuh ṭiffin kab kháte hai*n*?

7. He is in the city?
8. Why is he in the city?
9. I don't know exactly. Why do you ask?
10. How many boys has the Civil Surgeon?
11. Cook, what are you doing?
12. Is any one here?
13. No, no one, or, Yes, the children are.
14. Whither has sahib gone?
15. He has gone to the city.
16. What sort of work does this man do?
17. He does very good work indeed.
18. When does the master come from the city?
19. He comes at five o'clock.
20. When does he take lunch?

Vocabulary. Alfáz.

Kyá	What?	Kaisá, kaisí, kaise	What kind of?
Kaun?	Who?	Kab?	When?
Kahá*n*?	Where?	Kai?	How many?
Kyú*n*?	Why?	Shahr	City
Kitná?	How much?	Bajá, baje	Struck, o'clock
Kidhar?	Whither?		

Interrogative Exercises. Sawáliye Jumle.

1. Kyá bajá hai?
2. Ek bajá hai. Sawá bajá hai.

1. What time is it? (What has struck?)
2. It is one o'clock. 1/4 more than one.

3. Ḍeṛh bajá hai.	3. It is half past one.
4. Paune do baje hain.	4. 1/4 less than two have struck.
5. Do baje hain. Tín baje hain.	5. It is two o'clock. It is three o'clock.
6. Ḍhái baje hain. Chár baje hain.	6. Two and a half have struck. It is four.
7. Paune tín baje hain. Sawá tín baje.	7. 1/4 less than 3. 1/4 more than 3.
8. Sawá tín, sáṛhe tín, paune chár baje hain.	8. 3 : 15; 3 : 30; 3 : 45, or, 3 1/4, 3 1/2, 3 3/4.
9. Sawá chár, sáṛhe chár, paune pánch.	9. 4 1/4, 4 1/2, 4 3/4.
10. Sawá pánch, sáṛhe pánch, paune chha.	10. 5 1/4, 5 1/2, 5 3/4.
11. Sawá chha, sáṛhe chha, paune sát.	11. 6 1/4, 6 1/2, 6 3/4.
12. Sawá sát, sáṛhe sát, paune áṭh.	12. 7 1/4, 7 1/2, 7 3/4.
13. Sawá áṭh, sáṛhe áṭh, paune nau.	13. 8 1/4, 8 1/2, 8 3/4.
14. Sawá nau, sáṛhe nau, paune [das.	14. 9 1/4, 9 1/2, 9 3/4.
15. Sawá das, sáṛhe das, paune gyára (or, yára).	15. 10 1/4, 10 1/2, 10 3/4.
16. Sawá gyára, sáṛhe yára, paune bára.	16. 11 1/4, 11 1/2, 11 3/4.
17. Sawá bára, sáṛhe bára, pauná ek bajá.	17. 12 1/4, 12 : 30, 12 : 45.

Note that in numbers, "sawá" is a qr. *more* than, and "paune" a qr. *less* than, the number it precedes. Bajá changes to baje, beyond "ḍeṛh", one and a half, as it is a participle, and agrees with its noun, "two *have* struck". Avoid saying "tín bajá", rather, *tín baje*, do baje. Sawá does not change its form, but paune is pauná with ek.

Vocabulary.

Bajná	to strike, ring	Sáṛhe	one half more than
Bajá, baje	struck	Ḍeṛh	one and a half
Sawá	a quarter more than	Ḍhái	two and a half
Pauná, -e,	a quarter less than		

Exercises in money.

1. Is ká kyá dám hai? or, Is kí kyá qímat hai?	1. What's the price of this? What's the value of this?
2. Ek rúpaya. Do rúpae.	2. One rupee. Two rupees.
3. Bára pái ek áná.	3. Twelve pie one anna.
4. Chár paise ek áná.	4. Four pice one anna.
5. Sola áne ek rúpaya.	5. Sixteen annas one rupee.
6. Do aṭhanniá*n* ek rúpaya.	6. Two eight anna bits one rupee.
7. Pandra rúpae ek savran.	7. Fifteen rupees one sovereign.

Note that "rupee" is not the Urdu form, but that we say "ek rú*paya*", and not "ek rupee", but "do, tín rú*païë*", not rupee. Note the accented syllable in Urdu.

Get these numbers at your tongue's end, for you may lose money some time if you are not well up in "sawa's" and "paune's". 1/4, 1/2, 3/4, 1, 1 1/4, 1 1/2, 1 3/4, 2, 2 1/4, 2 1/2, 2 3/4, 3, 3 1/4, 3 1/2, 3 3/4, 4, 4 1/4, 4 1/2, 4 3/4, 5, 5 1/4, 5 1/2, 5 3/4, 6, 6 1/4, 6 1/2, 6 3/4, 7, 7 1/4, 7 1/2, 7 3/4, 8, 8 1/4, 8 1/2, 8 3/4, 9, 9 1/4, 9 1/2, 9 3/4, 10, 10 1/4, 10 1/2, 10 3/4, 11, 11 1/4, 11 1/2, 11 3/4, 12, 13, 14, 15, 16, 17, 18, 19, 20, 25, 50, 100.

Pau, ádhá, tín pau, pauná ser, terá chauda, pandra, solá, satra, aṭhára, unnís, bís, pachís, pachás, sau, ek koṛí yá bís.

Vocabulary.

Dám	price	Paisá	pice, money
Qímat	value	Aṭhanní	eight anna bit
Rúpaya	rupee, money	Chauanní	four anna bit
Pái	one-twelfth anna	Pau	a quarter
Áná	one-sixteenth rupee	Chauthái	one fourth
		Chauthá hissa	a fourth part

Tísrá hissa	a third part	Do daf'a	two times
Ádhá	half	Tín daf'a	three times
Tín chauthái	three fourths	Koṛí	a score, twenty
Ek daf'a	one time	Yá	or

These exercises should be practiced daily for fifteen or twenty minutes with answers of place, money, time, quantity, etc. for two months or longer, till *thoroughly* mastered.

Lesson V. Panchwán Sabaq.

(a) Main / úpar / loṭá / lene / gayí thí
I above pitcher to-get gone was

(b) wálid / akele baiṭhe húe / kitáb paṛh rahe the
parent alone seated been book read-ing were

(c) Main áne lagí / to miyán ne / ápká nám liyá / aur kahá / ki / unko bhej-den
I to-come began then Mr. your name took and said them send

(a) I went up stairs to get the pitcher, (b) your father was sitting alone reading a book, (c) I started to come, then your father taking your name said "Send him".

Directions. Learn in three clauses, (a), (b), (c). Note that the 50 syllables should be repeated in nine or ten seconds. A woman servant is speaking, hence the fem. *gayí, thí,* and *lagí.* She also uses plurals out of respect to her master and his son, just as we in English say *you* for thou, and Germans, Sie, *they*, for thou.

Vocabulary. Alfáz.

Úpar	above	Áná	to come
Ke úpar	above (prep.)	Akelá,	
Loṭá	pitcher, jug	akelí, akele	alone
*Gayá, gayí, gaye	went, he, she, they	Baiṭhná	to sit
		Baiṭhe húe	seated
Thá, thí	was, (he, she)	Paṛhná	to read, study
The, thín	were, (they)	Kitáb, kitáben	book, books

* In the Punjab this is usually pronounced as if spelled giá.

Kahná	to say	Kahá	said
Lená	to take	Bhejná	to send
Liyá, liye, lí	taken	Dená	to give
Lagná	to begin, stick to,	diyá, diye, dí	gave
Miyán	Mr.	Kháyá	ate
Ne	sign of subj. in past tense of trans. verbs	Bolá	spoke
		Kiyá	did, maḍe
		Dikháyá	showed
Nám	name	Le-gayá	took away
Wálid	parent (mas.)	Láyá	brought
Wálida	parent (fem.)	Ma'lúm	known
Wálidain	parents (Arabic dual)	Táza, tází	fresh
		Bási	stale
Ki	that		

Note that in "loṭá lene [ko] gayí thí", lene is the inf. with *ko* understood, tho it is sometimes expressed. "Áne lagí" is the usual way of expressing beginning, i. e., the inflected infinitive with "lagná". Jáne lagá, he started to go. Kháne lagá, he began to eat. Kháná pakáne lagí hai. She has begun to cook. "Liyá" agrees with "nám", its object. Why? Because it does. Don't waste your time on "why" the first year. After that you can ask it all you wish. "Kahá, also follows the same rule, its object, the clause, being considered mas.

"Dená", the inf. is often used as a softer form of command, and frequently refers to the future. Abhí do, Give it at once. Kal dená, Give it to-morrow.

Derivative Sentences.

1. Miyán ne áp ká loṭá le liyá.	1. The master took your pitcher.
2. Miyán ne áp ke loṭe le liye.	2. Master took your pitchers.
3. Miyán ne áp kí roṭí le lí thí.	3. Master took your bread.
4. Miyán ne áp kí roṭíán le lín.	4. Master took your loaves.
5. Main ne áp ká nám liyá.	5. I took your name.
6. Main ne áp kí kitáb lí hai.	6. I have taken your book.

7. Us ne tumhárí kitáb lí hai.
8. Ham ne miyán kí kitáb lí thí.
9. Unhon ne kitáben mujh ko dín.
10. Main ne do bási roṭián kháin, aur tum ne tází tází roṭí khái.
11. Áp ne kyá achchhí bát kahí.
12. Laṛke ne bahut roṭí khái hai.
13. Laṛke ne kahá ki Main ne nahín lí.
14. Laṛkon ne baṛí kitáb mujh se lí.
15. Laṛkíon ne kursí ápko bhej dí.
16. Un ádmíon ne yihí kám kiyá hai.
17. Áp ká ism mubárak kyá hai? Áp ká ism sharíf kyá hai? Tumhárá nám kyá hai?
18. Merá nám Ḳhudá Baḳhsh hai.
19. Áiye, janáb, zará baiṭhiye. Sáhib kháná khá rahe hain.
20. Tashríf láiye.
21. Áp tashríf le játe hain?

7. He has taken your book.
8. We had taken the master's book.
9. They gave me the books.
10. I ate two stale loaves, and you ate nice fresh bread.
11. What a good thing you said.
12. The boy has eaten plenty of bread.
13. The boy said he had not taken it (lit. "I have not taken it")*
14. The boys took (got) the big book from me.
15. The girls sent you the chair.
16. Those men have done this work.
17. What is your name? (What is your blessed title? What is your noble cognomen?)
18. My name is K. B. (The reply is always given thus, mera nam thus and so hai).
19. Please come and take a seat, sir. Master is eating dinner.
20. Bring in your ennoblingness, i. e. Come in.
21. Are you going? (Are you taking away your ennoblingness?)

* Indirect discourse is seldom used in Hindustáni.

22. Áp tashríf kahán rakhte haiṅ?
22. Where do you keep your ennoblingness? (live!)

23. Kyá unhoṅ ne yihí loṭá tum ko diyá thá yá nahíṅ? Yih to unká hargiz nahíṅ, yih to merá hí hai.
23. Did they give you this jug or not? This ~~is not theirs at all~~, it's mine.

24. Áp is kitáb ko paṛhiye, yih merí sab se achchhí kitáb hai.
24. Kindly read this book. It is my best.

25. Áp ne yih loṭá kitne meṅ liyá?
25. How much did you get this jug for?

26. Maiṅ ne yih loṭá ek rúpae ko liyá.
26. I got this pitcher for one rupee.

27. Miṭṭí ke loṭe ḍeṛh ḍeṛh paise áte haiṅ.
27. Earthen jugs come at a pice and a half each.

28. Maiṅ ne yih chádar chha sát áne gaz lí thí.
28. I got this sheet at six or seven annas a yard.

29. Ḍák-ḳháne meṅ se merí (ḍák kí) chiṭṭhíáṅ, merá nám lekar, le áo.
29. Get my letters from the post office. Out of the P.O. my (post's) letters, my name taking, get and come.

30. Áp ke nám kí koí chiṭṭhí ḍák-wále ke pás náhíṅ hai.
30. The postman has no letters for you.

31. Maiṅ akelá baiṭhkar apní kitáb paṛhne lagá.
31. I sat down alone and began to read my book.

32. Apní kitáb mujh ko lá do.
32. Bring me your book.

33. Maiṅ roṭíwále ko chábíáṅ dene lagá thá, ki mere wálid ne ákar mujh se le líṅ.
33. I was just going to give the keys to the breadman, when father came and took them from me.

34. Tum ne sáhib ko ṭiffin kyúṅ na bhejí?
34. Why did you not send the sahib his tiffin?

35. Maiṅ ne kal ṭhík do pahar ko bhej dí thí.
35. I sent it yesterday exactly at noon (two watches).

36. Kis ne kahá thá ki yih kitáb baṛí achchhí hai?
37. Berá ne ákar kahá hai ki sáís ne baggí (bagghí) taiyár kar lí hai.
38. Kyá sáhib ne ab tak kháná nahín kháyá?
39. Abhí khá rahe hain. Áp zará baiṭhen.
40. In áṭh achchhe loṭon ke liye kyá qímat denî cháhiye?
41. Wuh loṭe achchhe nahín hain; yih un se bahut achchhe hain.
42. In das jháṛanon ke liye maín ne das das paise, ya'ní ḍhái, ḍhái áne diye.
43. Tumháre báp ká kyá nám hai? Áp ke wálid ká ism mubárak kyá hai?
44. Yahán koí ádmí hai, jo shahr se áyá hai?
45. Ma'lum nahín, janáb.
46. Us laṛke ne tum ko kitne loṭe diye?
47. Yih kapṛá chár áne gaz liyá thá.
48. Laṛkon ne yihí kapṛá mujh ko diyá.
49. Main tumháre liye kitáb láyá hún.
50. Laṛkián laṛkon ke líe kháná lái hain.

36. Who had said that this book was (is) very good?
37. The bearer has come and says that the syce has the buggy ready.
38. Has not the sahib eaten his dinner yet?
39. He is just eating. Will you be seated for a little.
40. What ought one to give for these eight good jugs?
41. Those jugs are not good. These are much better.
42. For these ten dusters, I gave ten pice each, that is two and a half annas each.
43. What is your father's name?
44. Is there any man here who has come from the city?
45. Don't know, sir.
46. How many jugs did that boy give you?
47. I got this cloth at four annas a yard.
48. The boys gave this cloth. to me.
49. I have brought a book for you.
50. The girls have brought the dinner for the boys.

51. Laṛká áyá aur kahá "Sab log áe hain".
52. Ḳhánsámán kháná láne lagá hai.

51. The boy came and said "All the people have come".
52. The cook has begun to bring the dinner.

Note. The exaggerated politeness of the East is shown in 17–22, and though it may sound ridiculous at first, it is polite usage among the educated native gentlemen, and the missionary should accustom himself to using it. The agreement of verb with object in 1, 2, 3, 4, 25, 26, 33, 34, 35, 37, 38, 42, 46, 47, is curious, but it must be accepted and learned so thoroughly that one cannot fail to use it properly. Master these few sentences *absolutely*. Intransitive verbs agree with their subjects, as in 44, 49, 50, 51, and *láyá* is reckoned as intransitive because it is a compound of *le-áná, le-áyá*.

Observe the comparison of adjectives in 24 and 41. It is the regular way of forming the comparative, *un se achchhá*, and the superlative, *sab se achchhá*.*

Conjugation — Past Tense.

Main roṭí lene gayá, gayí†	I went to get bread
Tú roṭí lene gayá, gayí	Thou wentest to get bread
Wuh roṭí lene gayá, gayí	He, she, went to get bread
Ham roṭí lene gaye, gayín	We went to get bread
Tum roṭí lene gaye, gayín	You went to get bread
Áp roṭí lene gaye, gayín	You (polite) went etc.
Wuh roṭí lene gaye, gayín	They went to get bread
Main shahr se áyá hún, áí hún	I have come from the city
Tú shahr se áyá hai, áí hai	Thou hast come from the city
Wuh shahr se áyá hai, áí hai	He, she, has come from the city
Ham shahr se áe hain, áí hain	We have come from the city
Tum shahr se áe ho, áí ho	You have come from the city
Áp shahr se áe hain, áí hain	You (polite) have come etc.
Wuh shahr se áe hain, áí hain	They have come from the city

* The teacher should introduce the comparison of a number of adjectives with se, sab se, and kí nisbat.

† Let the pupil get both forms well, but especially learn well one's own gender.

Main bázár se láyá thá, lái thí	I bro't (or, had bro't) it from the bazar
Tú bázár se láyá thá, lái thí	Thou bro'test it from the bazar
Wuh bázár se láyá thá, lái thí	He, she, bro't it from the bazar
Ham bázár se láe the, lái thín	We brought it from the bazar
Tum bázár se láe the, lái thín	You brought it from the bazar
Áp bázár se láe the, lái thín	You etc.
Wuh bázár se láe the, lái thín	They brought it from the bazar
Main ne apní kitáben un ko dín	I gave them my books*
Tú ne apní kitáb unko dí	Thou gavest them thy book
Us ne apní kitáb unko dí	He gave them his book
Ham ne apní kitáb unko dí	We gave them our book
Tum ne apní kitáb unko dí	You gave them your book
Áp ne apní kitáb unko dí	You gave them your book
Unhon ne apní kitáb unko dí	They gave them their book
Main ne, tú ne, us ne, ham ne, tum ne, áp ne, unhon ne, uskí kitáb (mujhe) dí thí (tumko).	I gave you his book, thou gavest me his book. [Write each person and gender on a separate slip and so master it.]
Main ne, tú ne, waġaira, roṭíán unse lí hain.	I, thou, etc. have got bread from them
Main ne, tú ne, waġaira, tín roṭíán khái thín.	I, thou, etc., ate three loaves.
Main ne, tú ne, waġaira, kháná pakáyá hai.	I, thou, etc., have cooked dinner.

Mubárak	blessed	Chádar	sheet
Ism	name, noun	Ḍák	post, mail
Sharíf	noble [nour	Ḍák-ḳhána	postoffice
Tashríf	making noble, ho-	Ḍák-wálá	postman
Rakhná	to put, keep	Roṭíwálá	breadman
Hargiz nahín	never	Kitná, kitní, kitne?	how much? how many?
Miṭṭí	earth		

* Substitute, after learning, any familiar nouns.

Chiṭṭhí	letter	Jháṛan	cloth for wiping
Ke pás	by, with		dusting
Chábí	key	Kapṛá	cloth
Berá	bearer, head servant in English housholds	Sab	all
		Log	people
		Waġaira	etc. "and other"
Báp	father	Pakáná	to cook
Shahr	city	Ma'lúm	known
Janáb	Sir, your honour	Kursí	chair.

Lesson VI. Chhaṭá Sabaq.

(a) Main pahle chhoṭon se shurú' karúngá
I first littles with beginning make-will

(b) aur ummed hai ki wuh jald sachchhí ráh par á jáen
and hope is that they soon true way on may-come

(c) magar yih to main ḳhúb jántá húṅ
but this, indeed, I well knowing am

(d) ki yih nayá ḍhang dekhkar baṛon ke kán khaṛe hoṅge.
that this new fashion seeing big ones'ears standing will-be.

(a) I shall begin with the little children first, (b) and I hope that they may quickly come on the true path, (c) but I know this well, (d) that when the big children see this new fashion (having family prayers), they will be dumbfounded (lit. their ears will stand).

Learn these four clauses separately, alternating with those already learned. Remember the clauses are to be so well learned that they can be given in regular or irregular order at the required speed. *The whole sentence in ten seconds.*

Note that adjectives are frequently used as nouns, *chhoṭon, baṛon.* Many verbs are formed like *shurú karná,* as *chhoṭá karná,* to make small, *baṛá karná,* to enlarge, *khaṛá karná,* to make stand. "Jald" is the real adverb and jaldí is the noun, which with *se,* frequently understood, is often used as an adverb.

Pronunciation. It is time that the pupil was beginning to

make a decided difference between English final a, as in America, and final "á" as in chhoṭá, and between final "í", as in jaldí, and final "y" in hurry.

Warning. Remember our threefold rule, Readiness, Accuracy, Fluency. Do not neglect the slips and the watch. Carefully check your speed.

Derivative Sentences.

1. Main chhoṭe se shurú' karke baṛá kám bhí karúngá.	1. Beginning with the small, I'll do the big job too.
2. Ab to ma'lúm nahín, magar ma'lúm karúngá.	2. I do not know now, but I'll find out.
3. Main to nahín jántá, tum jánte ho?	3. I don't know, do you?
4. Main pahle apná kám karúngá.	4. I shall do my own work first.
5. Jab kháúngá, tab jáúngá.	5. When I shall eat (have eaten), I'll go.
6. Main áp jald dúngá. Kyá tum bhí doge?	6. I shall give it soon. Will you too give?
7. Merá kám kab karoge? kal yá parson?	7. When will you do my work? To morrow or day after?
8. Main kal áp kí kitáb paṛhúngí.	8. I shall read your book tomorrow.
9. Yik laṛká merá kám karegá.	9. This boy will do my work.
10. Ham kal áp ká koṭ chhoṭá karenge.	10. We will make your coat smaller tomorrow.
11. Pahlá laṛká paṛhegá.	11. The first boy will read.
12. Yih laṛkí pahle merí kitáb paṛhegí.	12. This girl will read my book first.
13. Ummed thí ki chhoṭá laṛká kuchh hogá (direct discourse).	13. I had hoped that the younger boy would amount to something. (lit. There was hope that the small boy will be something).

14. Kháná kab taiyár hogá?
15. Áp kí chaukí kal zarúr taiyár ho jáegí.
16. Roṭián abhí taiyár ho jáengín.
17. Hamárí chhoṭí laṛkián áj áwengín.
18. Pání abhí garm ho jáegá.
19. Laṛko, khaṛe ho jáo. Ab khaṛe raho.
20. Sab ke sab áj jáenge.
21. Ham áp se ek ek piyála lenge.
22. Áp do do roṭián kháenge, na?
23. Main áún?
24. Ham á jáen?
25. Main jáún?
26. Main kyá karún?
27. *Ham* kyá karen?
28. Kal áp ke pás bís roṭián bhejen?
29. Nahín, sirf pandra darkár hongín.
30. Kyá ḳhidmatgár bázár ko jáe?
31. Main pahle sadr bázár ko jáúngá, aur ummed hai ki wahán se sab chízen sastí mil jáengín.

14. When will dinner be ready?
15. Your chair will ready tomorrow without doubt.
16. The bread will be ready in a minute.
17. Our little girls will come to-day.
18. The water will be warm in a little while.
19. Boys, stand up. Now stand. (Become standing. Remain standing.)
20. All (the whole lot) will go to-day.
21. We shall each take a cup of you.
22. You'll eat two loaves each, won't you?
23. May I come? Shall I come?
24. Shall we come in?
25. May I go? or, Shall I go?
26. What *can* I do?
27. What can *we* do? (It's not our fault)
28. Shall we send you 20 loaves tomorrow?
29. No, only fifteen will be required.
30. Shall the khit go to the market?
31. I shall go to the big bazar first, and I think that we shall get everything cheap there (all things from there cheap will be met).

32. Mujhe ijázat hai?
33. Ab ruḳhsat hai. Kal phir áná.
34. Laṛkon ko khará kar do.
35. Ḳhúb. Ḳhúb hai. Ḳhúb kiyá.
36. Yih nayá ḍhang bahut ḳhúb hai.
37. Nái ko ḳhabar do ki mere bál káṭ jáe.
38. Ḳhidmatgár, ketlí de jáo.
39. Kyá húá?
40. Yih aḳhbár sáhib ko de áná.
41. Is kutte ká ek hí kán kyún hai?

32. May I go? (Is there to me permission?)
33. You may go now. Come again tomorrow.
34. Make the boys stand up.
35. Excellent. That's good. Well done.
36. This new fashion is very good.
37. Tell the barber to come and cut my hair. (having cut to go away.)
38. Waiter, bring me the kettle. (giving go).
39. What's the matter? (What happened?)
40. Go and give this paper to the sahib. (giving come.)
41. Why has this dog but one ear?

*Conjugation.**

Main kaunsá nek kám karún táki main hamesha kí zindagí páún?
Tú kaunsá nek kám kare táki tú hamesha kí zindagí páe?
Wuh kaunsá nek kám kare táki wuh hamesha kí zindagí páe?
Ham kaunsá nek kám karen táki ham hamesha kí zindagí páen?
Tum kaunsá nek kám karo táki tum hamesha kí zindagí páo?
Áp kaunsá nek kám karen táki áp hamesha kí zindagí páen?
Wuh kaunsá nek kám karen táki wuh hamesha kí zindagí páen?
What good work can I do, that I may inherit eternal life?

Note that, as in 6 and 21, the future endings coalesce with the root vowels of *lená* and *dená*. All other stems add these endings for the future. The subjunctive, which many call "Aorist" for some unknown reason, is the same as the future, minus the

* Both genders are the same.

"gá, gí, ge".* Definite futurity is expressed by the future, if it is alone. The subjunctive, of this form, expresses indefinite futurity and always follows "táki" and words of purpose and wish.

* Write out the future from the sentences.

Vocabulary. Alfáz.

Shurú'	beginning	Par	on
Ummed	hope	Jánná, jáná	to know, knew
Khará, kharí	standing	Ḍhang	fashion
Ráh	way	Chíz, chízen	thing (material)
Kán	ear	Honá, húá'	to become, became
Ḳhúb	good		
Jald	quickly	Ḳhabar, achchhí	news
Sachchá, sachchí	true, right	Nái, hajjám	barber
Ijázat	permission	Bál	hair (used in pl.)
Ruḳhsat	leave	Káṭná, káṭá	to cut, cut
Darkár	required	Sastá, sastí	cheap
Kuchh	something (indefinite)	Sirf	only
		Garm	warm
Koí chíz	some thing (definite)	Áj	today
		Kal	tomorrow, yesterday
Magar, par, lekin	but	Ájkal	these days, nowadays
Jab	when (rel.)		
Kab	when?	Parsoṅ	day after "kal", day before "kal"
Tab	then		
Márná, márá	to beat, beaten	Zarúr	surely, necessary
Aḳhbár	newspaper, pl. of ḳhabar, news	Kuttá	dog

Lesson VII. Sátwáṅ Sabaq.

Exercises in "ne".

Note that all transitive verbs in the past tenses take their subjects in the prepositional case form, with "ne". The simple

verbs bolná, láná, bhulná, to forget, are used as intransitives. Lená, dená, karná, have the perfects liyá, diyá, kiyá, while jáná, marná, to die, honá, have gayá, múá, húá. All other verbs are regular. The transitive verb in its past tenses agrees with its objects. The mastery of this peculiarity can be secured only by memorizing these sentences most thoroughly. If your past work is "*kachchá*" be your own master sufficiently to go back and work it up. You cannot afford to go on on the supposition that it will come somehow. The only secret of this method is *thoroughness*.

1. Main loṭá láyá húṅ.	1. I have brought the jug.
2. Main ne loṭá bhejá.	2. I sent the jug.
3. Main ne loṭá bhejá hai.	3. I have sent the jug.
4. Ham ne Láhaur meṅ liyá thá.	4. We got it in Lahore. (*liya* and *liya tha* are often used indifferently.)
5. Us ne yihí kitáb tum ko bhejí.	5. He sent you this very book.
6. Unhoṅ ne mere jáne se pahle yihí kitábeṅ Láhaur se bhejí thíṅ.	6. They had sent you these books from Lahore, before I got there.
7. Tum ne achchhí roṭí nahíṅ bhejí.	7. You have not sent good bread.
8. Laṛkoṅ ne achchhá kám na kiyá.	8. The boys did not do good work.
9. Áp achchhí kursíáṅ láe haiṅ.	9. You have brought good chairs.
10. Ḍák-wálá wiláyatí ḍák láyá hai?	10. Has the postman brought the foreign mail?
11. Ḍák-ghar ke bábú ne wiláyatí ḍák kal yá parsoṅ bhej dí thí.	11. The postmaster sent away the foreign mail yesterday or day before.
12. Wiláyatí ḍák áí hai? Háṅ, á gayí hai.	12. Has the foreign mail come? Yes, it has come.

13. Áyá merí kitáb lái hai.
14. Tum ne áj achchhí khír pakáí hai.
15. Tumhárí ʿaurat yihí loṭá de gayí thí.
16. Us ʿaurat ne merí laṛkí ko márá.
17. Wuh ʿaurate*n* kidhar gayí hai*n*?
18. Un ʿaurato*n* ne yihí loṭá tum ko diyá.
19. Wuh laṛkí bolí ki "Ghar se dúr ho jáo".
20. Us laṛke ne kahá ki "Ham gáe láe hai*n*".
21. Mere ádmí ne kal kitáb bhej dí.
22. Tum makkhan roṭí láe ho?
23. Usne kahá thá, ki "Sáhib áe hai*n*".
24. Laṛká bolá ki "Hamne hí usko bhejá hai".
25. Qulí log hamárá ásbáb le gaye hai*n*.
26. Un laṛko*n* ne mere liye ek roṭí dí hai.
27. Kis ne yih maile bartan diye?
28. Yih, janáb, ġalatí se áe hai*n*.
29. Kyá roṭí pak gayí hai? Pak gayí.

13. The ayah has brought my book.
14. You have cooked good "khir" to-day.
15. Your wife brought this jug. (lit. gave this jug and went away.)
16. That woman beat my girl.
17. Whither have those women gone?
18. Those women gave you *this* jug.
19. The girl said, "Get away from the house".
20. The boy said "We have brought the cow".
21. My man sent the book yesterday.
22. Have you brought the bread and butter?
23. He said "The gentleman has come".
24. The boy said "We sent him (or, it)".
25. The coolies have taken off our luggage.
26. Those boys have given a loaf for me.
27. Who gave (us) these dirty dishes?
28. These, sir, came by mistake.
29. Is the bread baked? It's baked.

30. Hamne to nahín diyá, usne áp hí ham se le liyá hai.
30. We did not give it, he himself took it from us (has taken).

31. Kis ne hamáre loṭon ko liyá, or, kis ne hamáre loṭe liye?
31. Who took our jugs.

32. Main ne to nahín liyá (liye), unhon ne liyá.
32. I didn't do it. They did.

33. Tum ne apní kitáb le lí thí?
33. Did you get your book?

34. Kyá sab naukar shahr se ho áe hain?
34. Have all the servants returned from the city?

35. Kin logon ne tum ko chaukíán dín?
35. What people gave you chairs?

36. Kin logon ne laṛkí ko márá?
36. What people beat the girl?

37. Main tín tín rúpae ko do loṭe lái hún.
37. I have gotten two jugs at three rupees each.

38. Main das áne gaz kapṛá láyá hún.
38. I have brought cloth at ten annas a yard.

39. Tumne kis kis ko loṭe diye the?
39. To whom did you give the jugs?

40. Kyá usne yih bát tum se kahí thí?
40. Did he say this to yon?

41. "Nahín", ʿaurat bolí, "Laṛká mujh se nahín, wuh apní mán se boltá thá".
41. "No", said the woman, "the boy did not speak to me, he was talking to his mother".

42. Kin ádmíon ne yih chorí kí hai?
42. What men have done this thieving?

43. Kin laṛkíon ne tum ko gálí dí?
43. What girls were abusing you?

44. Kyá tumne chaukí ko liyá?
44. Did you take the chair?

Note that in 4, 11, *thá, thí, thín* do not change the tense to pluperfect but are properly translated as simple past. Nevertheless, as in 6, they often give this pluperfect idea.

In 7 and 8 nahín and na are thus regularly used with the present perfect and simple past.

In 15 and 34 as in VI, 38, 40, the emphasis is on the second action, *going* and *coming*.

Where the object is a thing, there the verb agrees, unless the concord be broken by "ko", when it takes the absolute form in "á".

Note how in the answer in 29 the gender of the subject, though unexpressed is carried over into the verb. This is a nicety of speech, that, no matter, how difficult, must be well acquired, else one's talk will often be unintelligible. We must learn to think of things in terms of "á", "í", and "e".

Intransitive verbs are much given to using the root with some form of "*jáná*", as in 12, 15, 29. Transitive verbs use "*dená*" in some form, when the action goes toward another, while a reflex termination is often shown by use of "*liyá*", "*lená*", like the Greek Middle Voice.

All perfect participles are regularly formed by adding "á" to the root.

In 44, as usual, *ko* with *chaukí* makes it definite, and so we translate *the* chair.

Vocabulary. Alfáz.

Wiláyat	England, foreign-country	Kám	work
		Qulí	cooly
Wiláyatí	foreign, English	Asbáb	stuff, luggage
Ḍák-ghar	post office	Mailá	dirty
Bábú	clerk, gentleman	Bartan	dísh
Khír	rice boiled in milk	Ġalatí	mistake
Hamárá-í-e	our	Pakná	to cook (intrans.)
Tumhárá-í-e	your	Chaukí	chair
ʿAurat	woman	Gaz	yard, 3 ft.
Ghar	house	Mán	mother
Dúr	far	Chorí	theft
Hojáná	become	Gálí	abuse.

Lesson VIII. Sabaq Áthwáⁿ.

Sárí chízeⁿ uske wasíle se paidá húíⁿ
All things his means by born were.
All things were made by him.

aur koí chíz bhí uske baġair paidá na húí.
and any thing, even, him besides born not was
and without him was nothing made.

Learn to repeat three times in fifteen seconds.

Note that "paidá" is an indeclinable adjective. "Wasíle" may be used with, or without, the "se". All prepositions which have the ending in "e", take "ke" and not "kí" before them.

Vocabulary. Alfáz.

Sárá, sárí, sáre	entire, whole, all	Paidá	born, created
Wasíla	a means	Baġair	besides, except.

Derivative Sentences.

1. Kyá húá? Tum to isliye paidá nahíⁿ húe.	1. What's the matter? You were not born for this.
2. Maiⁿ ḍák-ḳháne ho áyá húⁿ.	2. I have been to the postoffice. (lit. I am come from the p. o., having been there).
3. Tum kaháⁿ paidá húe?	3. Where were you born?
4. Yih bachcha das din ká paidá húá hai.	4. This child has been born ten days.
5. Jab billí ke bachche hote the, to baṛá tamáshá hotá thá.	5. When there were kittens, then there was a great show.
6. Kyá tumhárá kám ho gayá hai?	6. Is your work done?
7. Janáb, kháná abhí taiyár ho játá hai.	7. Dinner'll be ready in a minute, sir.
8. Laṛke waqt par házir kyúⁿ nahíⁿ hote?	8. Why are not the boys present on time?
9. Kal to shahr meⁿ baṛá tamáshá húá.	9. There was a great spectacle in the city yesterday.

10. Yih kis tarah ma'lúm húá?
10. How was this found out? or, How did this become known.

11. Is laṛke ke siwá aur koí naukar házir nahín hai? Nahín, ġaríb-parwar.
11. Isn't there any other servant present but this boy? No, Sir. (No, nourisher of the poor).

12. Panjáb men achchhe seb paidá nahín hote (or, nahín hote hain).
12. Good apples do not grow in the Punjab.

13. In logon ke laṛke baṛe berahm aur zálim hote hain.
13. These people's children are very merciless and tyrants (are by nature).

14. Bachcha moṭá táza hotá gayá.
14. The child went on getting fatter.

15. Wahán jákar unke laṛká paidá húá.
15. They went there and a child was born to them (in their [house]).

16. Áj munshíke ghar laṛká húá.
16. A boy was born to the munshi to-day.

17. Baṛa laṛká ḳharáb ho gayá hai.
17. The elder boy has gone bad.

18. Ba'z desí dawáían kám kí hotí hain.
18. Some native medicines are useful.

19. Urdú kitáben aksar sastí hotí hain.
19. Urdu books are usually cheap.

20. Yih Hindí kitáben baṛí sastí hain.
20. These Hindi books are very cheap.

21. Sáhib aise kám se náḳhush hote hain.
21. Master does not like such work.

22. Kyá merí kitáb ápke pás hai?
22. Do you have my book?

23. Rel par chaṛhná hai aur waqt bahut hí tang hai. Bát karne kí bhí fursat nahín hai.
23. I have to catch (mount) the train and the time is short (strait). I have not time to say a word.

spare time, leisure

24. Shahr ho áe ho?
25. Kyá ḍák áp ko mil gayí hai?
26. Kyá sab log ghar gaye hain?
27. Áp kháná khá chuke hain?
28. Áp ke kitne laṛke laṛkíán hain?
29. Merí kitáben kis ke pás hain?
30. Rel se bahut chízen chorí ho játí hain.
31. Main abhí rawána hotá hún.
32. Ab kám shurú' húá hai, usko fursat na hogí.
33. Mujhe Panjáb áe das baras húe hain.
34. Ájkal garmí bahut hotí hai.
35. Main áp ke dekhne se baṛá ḳhush hotá hún.
36. Jab báz ká bachcha tín chár mahíne ká ho játá hai, tab wuh uṛ játá hai.
37. Áj sabhon ká kám ho jáegá.
38. Jab yih kám ho jáe, to aur dúngá.
39. Is chaukí ke siwá do aur cháhiyen.
40. Janáb ke wasíle se merá kám ho jáegá.

24. Have you been to the city?
25. Have you gotten your mail? (post).
26. Has every body gone home?
27. Have you finished dinner?
28. How many boys and girls have you?
29. Who has my books?
30. Lots of things are stolen from the railway.
31. I am starting at once.
32. Work has begun now, he'll have no time.
33. I have been in the Punjab ten years. (To me, come to the P., ten years have been).
34. It is very warm these days.
35. I am very pleased to see you.
36. When the hawk's fledgling gets to be three or four months, it flies away.
37. Everybody's work will be finished to-day.
38. When this work is done, I'll give more.
39. We want two chairs besides this.
40. By your honour's means my work will be accomplished.

Note that *hai* and *hain* are used to state particular facts, while general facts are given by "*hotá hai, hote hain.* While "*honá*" means to become, yet this meaning is more usually

expressed by *ho jáná*. There is no Urdu word that can do duty for our *have*.

In 15 "Unke", not "unko", since "hán", house, place, is understood, and "hán" is locative.

Vocabulary. Alfáz.

Ḳahán?	where?	Baʿz	some
Bachcha	child, young one	Des	Country, land
Din	day	Desí	native, domestic
Billí	cat	Dawáí, dawáián	medicine-s
Tamáshá	show, spectacle	Ḳhush	happy
Kám	work	Ná-ḳhush	unhappy, displeased
Kám kí, kám ká, ke	useful	Aisá, aisí, aise	such, this sort of
Waqt	time	Charhná	to mount, get upon
Házir	present	Tang	tight, narrow
Tarah	manner, way	Fursat	leisure time
Siwá	besides	Bát karná	to talk
Aur	more	Milná	to meet, get
Ġaríb-parwar	poor-nourisher, Sir	Chukná	to finish
Panjáb	Five-waters (áb)	Rel	rail way
Seb	apple	Chorí	theft
Be-rahm	un-merciful	Rawána	started
Zálim	tyrant	Baras	year
Moṭá, moṭí	fat, thick	Garm	warm
Moṭí	a pearl	Garmí	warmth, heat
Ḳharáb	bad, evil	Mahína	a month
Dekhná	to see	Máh	a month
Báz	a hawk	Uṛná, uṛ jáná	to fly, fly away

Lesson IX. Nauwán Sabaq.

Another form of the present, more commonly used by native speakers to express continuous action.

1. Yih kyá ho rahá hai.
2. Sáhib kháná khá rahe hain?
3. Main apná kám kar rahá hún. Tum apná karo.
4. Munshí apní mán ko likh rahá hai.
5. Tum kyá kar rahe ho?
6. Main chaukí baná rahá hún.
7. Murġí daraḳht kí taraf uṛ rahí hai.
8. Kaunsá ádmí hamárí taraf á rahá hai?
9. Ham log apní apní roṭí taiyár kar rahe hain?
10. Laṛkí shahr kí taraf kyún já rahí hai?
11. Álú pak rahe hain, abhí taiyár ho jáenge.
12. Áp kidhar já rahe hain?
13. Wuh lakṛián ḳhúb jal rahí hain.
14. Tum yih chízen kahán se lá rahe ho?
15. Munshí jí, bázár se á rahe ho?
16. Jab main bázár kí taraf já rahá thá to kyá dekhtá hún ki sáhib bhí já rahe hain.
17. Tum log kal kyá kar rahe the?
18. Sáhib de rahe the, par main ne na liyá.

1. What is this that is going on?
2. Is the Sahib eating dinner?
3. I'm doing my own work. You do yours.
4. The munshi is writing to his mother.
5. What are you doing?
6. I am making a chair.
7. The hen is flying toward the tree.
8. What man is that coming toward us?
9. We (folk) are getting our meals ready (that is, each is getting his own ready).
10. Why is the girl going toward the city?
11. The potatoes are cooking, and will be ready very soon.
12. Where are you going?
13. Those sticks are burning well.
14. Where are you bringing these things from?
15. Are you coming from the market, munshi?
16. When I was going to the bazar, what should I see but that master, too, is going.
17. What were you fellows doing yesterday?
18. Sahib offered it to me, but I would not take it. (was giving it but I took it not.)

19. Jab málik báten kar rahá thá (kartá thá) laṛkí ġaur se suntí thí.

19. When the master was talking, the girl listened attentively.

Conjugation.

Main laṛkon ke liye kháná paká rahá hún — I am cooking dinner for the boys

Tú laṛkon ke liye kháná paká rahá hai — Thou art cooking dinner for the boys

Wuh laṛke ke liye kháná paká rahá hai — He is cooking dinner for the boy

Ham apne laṛkon ke liye kháná paká rahe hain — We are cooking dinner for our boys

Tum apne laṛke ke liye roṭí paká rahe ho — You are cooking a meal for your boy

Áp apne apne laṛkon ke liye kháná paká rahe hain. — You are cooking dinner each for your own boys

Wuh hamáre laṛkon ke liye paká rahe hain — They are cooking for our boys

Main laṛkíon ke wáste dál paká rahí thí — I was cooking dal for the girls

Tu laṛkíon ke wáste dál paká rahí thí — Thou wast cooking dal for the girls.

Wuh laṛkíon ke wáste dál paká rahí thí — She was cooking dal for the girls

Ham laṛkíon ke wáste dál paká rahí thín — We were cooking dal for the girls

Tum us ádmí ke wáste dál paká rahí thín — You were cooking dal for that man

Áp sab ádmíon ke wáste paká rahí thín — You were cooking for all the men

Wuh laṛke laṛkíon ke wáste paká rahí thín — They women were cooking for the children

Main kutte se bahut ḍartí thí, ḍartá thá — I was much afraid of the dog

Tú kutte se bahut ḍartí thí, ḍartá thá	Thou wast much afraid of the dog
Wuh kutto*n* se bahut ḍartí thí, ḍartá thá	She, he, was much afraid of the dogs
Ham bille se bahut ḍartí thí*n*, ḍarte the	We were much afraid of the tom-cat
Tum billo*n* se bahut ḍartí thí*n*, ḍarte the	You were much afraid of the cats.
Áp billí se bahut ḍartí thí, ḍarte the	You were much afraid of the cat
Wuh billiá*n* ham se bahut ḍartí thí*n*	Those (tabby) cats were much afraid of us.

Though these continuative tenses are never given in the paradigms, yet they are most frequently used. Those in the past, tense with "rahá, rahí" refer to some *definite* past time; e. g. Jab bachcha thá, to mai*n* kutte se bahut ḍartá thá, when I was small, I was much afraid of a dog (for you could not use "dar rahá thá, in this place); but, Jab áp ne kal kutte ko márá, mai*n* bahut ḍar rahá tha. When you struck the dog yesterday, I was very much afraid.

Vocabulary. Alfaz.

Kaunsá?	which one?	Málik	master
Kí taraf	toward	Ġaur	attention
Kyú*n*?	why?	Sunná	to listen
Álú	potatoes	Ḍarna	to fear
Lakṛí	wood	Billá	tom-cat
Kidhar	whither?	Billí	tabby-cat
Kahá*n*	where?	Kuttá	dog
Jí	sir	Kuttí	bitch

Lesson X. Daswá*n* Sabaq.

Uses of the Infinitive.

1. Uská yahá*n* áná jáná achchhá nahí*n* hai.	1. His coming (and going) here is not a good thing.

2. Yih bát kahní achchhí nahín hai.
3. Jhúṭh bolná burá hai.
4. Is tarah se roṭíkhání achchhí nahín hai.
5. Mere wápis áne tak len den karná.
6. Us waqt ján lená ki merá áná nazdík hai.
7. Wahán kabhí na jáná.
8. Áj wahán unke pas mat jáo.
9. Kal usko lekar zarúr áná.
10. Us ádmí ko sharáb píne kí ʿádat hai.
11. Mujh ko abhí jáná hai.
12. Mujhe kal usko ḳhatt likhná hogá.
13. Golí ká lagná thá ki ghoṛá mar gaya.
14. Wuh Bambai jáne ko hain.
15. Unke wiláyat jáne par yih kám ho jáegá.
16. Namáz ká burá kahná unko kyún burá lagá? or, Namáz ko burá kahná etc.
17. Mujh ko to zará burá lagne kí nahín.

2. It's not right to say that (this).
3. It is evil to speak lies.
4. It is not good [manners] to eat bread thus (in this fashion).
5. Trade until I return. (Till my coming back, do taking and giving.)
6. Know then that my coming is nigh.
7. Never go there (but note "jáo" *not* "janá" in 8).
8. Do not go there to them to-day.
9. You must surely bring him to-morrow.
10. That man has the habit of drinking liquor.
11. I have to go at once. (To me going is.)
12. I shall have to write him to-morrow.
13. The horse died the instant the ball struck him.
14. They are about to go to Bombay.
15. This work can be done when they go to foreign parts.
16. Why should calling prayers "burá" (evil) offend her?
17. It would never offend me a bit.

18. Na mujh me*n* qudrat kahne kí na tujh men táqat sunne kí rahegí.
19. Paṛhne se sabaq yád nahí*n* hotá.
20. Baiṭhne se mujhe thakáo ho játá hai.
21. Ham áp ká asbáb bhejne hí ko the.
22. Laṛká sabaq yád karne ke wáste áyá hai.
23. Log uske márne ke liye áe hai*n*.
24. Mai*n* wahán jáne ká nahi*n*.
25. Wuh laṛkí marne ke qaríb hai.
26. Mai*n* tumko rakhne ká nahí*n*, magar,—há*n*, tumhárí madad karú*n*gá.
27. Áj tum ghar mat jáná.
28. Áj to shahr jáná hai, na?
29. Áyá bázár se átá lene gayí hai.
30. Kitáb paṛhní cháhiye.
31. Kitáb paṛhná cháhiye thá, or, Kitáb paṛhní cháhiye thí.
32. Kháne me*n* yih to bahut achchhá hai, lekin dekhne me*n* nahí*n*.
33. Sáhib ká likhná thá ki wuh áyá.

18. Neither should I have power to tell you, nor would you have strength to hear.
19. A lesson can't be learned by reading.
20. I get tired sitting (From sitting to me tiredness becomes).
21. We were just going to send your stuff.
22. The boy has come to learn his lesson.
23. People have come to beat him.
24. I'll never go there.
25. That girl is near death.
26. I'll never employ you, but—, yes, I will help you.
27. Don't you go home today.
28. You have to go to the city today, don't you?
29. The ayah has gone to get meal from the bazar.
30. You ought to read the book.
31. You ought to have read the book.
32. This is very good to eat, but not to look at.
33. As soon as the master wrote, he came.

34. "Kal kyún na áí?" Jab laṛkon ko khiláná hotá, aur roṭí pakání hotí aur ghar ká sab kám áp se karná húá, kis tarah áún?

34. "Why did I not come yesterday?" When I had to feed the children, and bake the bread, and do all the work of the house myself, how could I come?

35. Kal jo kám karne the main ne kiye.

35. What jobs were to do yesterday, I did.

36. Kitábon ke paṛhne se ánkhen bilkull ḳharáb ho gayí hain.

36. (My) eyes have gone entirely bad from reading books.

Note the Urdu infinitive is used as our participle, "reading", called in British grammars "gerund". It may take an object or subject, and the object may be in the absolute form, as in 2, 3, 30, 31 etc., or with "ko", as in 9, 16, 26, 34, or it may be with "ka, ke", as in 16, 23, 36 but the subject is always in the possessive form, as 6. Where the infinitive has an object, as in 2, 3, 4, 30, 31 etc., the infinitive may, or may not agree with it. If it agrees it is called "Gerundive" by some. If a preposition governs the infinitive, it is always in the masculine form. As in 7 and 8, the future, as contrasted with the present command takes the infinitive. In 29 is the infinitive of purpose. The "na" at the end of 28 is like the German "nicht wahr?" *is it not so?*

Master all these forms, as they, or their equivalents, are in constant use.

Diversification.

Practice oral composition by substituting other infinitives in place of those in the sentences. In 11 und 12, use *áná, kahná, bolná, kháná, likhná, roṭí kháni, píná, wiláyat jáná, bhejná, márná, lená, dená, paṛhná, pakáná, baiṭhná,* until perfect familiarity is secured. Try it several weeks in succession and do not take it for granted because you did it "last week", you can do it to-day.

In 23, use for *uske, mere, tere, tumháre, hamáre, áp ke, un ke, laṛkon ke, laṛkion ke, kutton ke, sahib ke, laṛke ke.*

In 24, put in the correct form of the above infinitives, and make other changes as you see your need of *perfect familiarity,* and *ready command* of these words and Expressions.

Vocabulary. Alfáz.

Kháná,khiláná	to eat, to feed	Likhná	to write
Marná	to die	Gol	round.
Márná	to kill, beat	Golí	ball
Len den	trade, "taking giving", from lená dená	Ghoṛá, ghoṛí	horse, mare
		Namáz	prayers
		Burá, burí	evil
Wápis	back	Qudrat	power
Nazdík	near	Táqat	strength
Qaríb	near	Rahná	to remain, rest
Kabhí	sometimes	Thakná	to get tired
Kabhí. nahín	never	Thakáo	tiredness
Sharáb	strong drink	Madad	help
Ádmí	man, person	Bilkull	en-tirely
'Adat	habit	Áp, áp se	self, by one's self
Ḳhatt	letter	Yahán	here

Lesson XI. Gyárawán Sabaq.

Repeated Words.

1. Ek ek paisa laṛkon ko do.
2. Main ne ádmíon ko sáṛhe tín, tín rúpae diye.
3. Main ne sawá das das rupae ko liye.
4. Yih paune áṭh áṭh áne ko milte hain.
5. Áp ne áj kyá kyá kám kiye hain?

1. Give the boys a pice each.
2. I gave the men three and one-half rupees each.
3. I got them at Rs. 10/4 each.
4. (You) get these at 7 3/4 annas each.
5. What various jobs have you done to-day?

6. Kaun kaun ádmí áyá hai?
7. Kaun kaun ádmí áe hain?
8. Áge áge mat jáo, píchhe píchhe chalo.
9. Píchhe píchhe mat áo, mere sáth sáth chalo.
10. Baṛe baṛe láṛke áe, chhoṭe na áe.
11. Main ghar ghar gayá par roṭí na mílí.
12. Usne gáon gáon jákar mángá par use na milá.
13. Ṭhík ṭhík batáo. Ṭhík ṭhík bolo.
14. Ghoṛe ko már márkar chaláyá thá.
15. Sawár girte girte bachá.
16. Laṛká to mar markar bachá.
17. Daraḳht daraḳht se phal toṛá.
18. Kuchh paise mere pás hain.
19. Roṭí woṭí khá lí, bháí? Roṭí ṭukṛá khá liyá, bháí?
20. Chá wá pí lí, bháí?
21. Áj áp ne baṛe baṛe, kám kiye hain.

6. Who has come? (Ans. John, Chas., Thos., etc.)
7. Who have come? (Ans. Hindus, Moslems, etc.)
8. Don't go ahead, come along behind.
9. Don't come behind. Come along with me.
10. The larger boys came, the smaller did not.
11. I went to house (after) house, but got no bread (bread met not).
12. He asked for it at village after village, but did not get it (to him it met not).
13. Tell it exactly. Speak the exact word.
14. He beat the horse again and again to make it go (beat, beating made it go).
15. The rider almost fell (falling, falling, escaped).
16. The boy nearly died.
17. (He, They) plucked fruit from every tree.
18. I have some money (coppers).
19. Have you had dinner, brother?
20. Have you drunk tea, brother?
21. You've done a lot of big jobs to-day.

22. Áj achchhe achchhe kháne pakáne hain.
23. Us ke narm narm bál mujhe achchhe lagte hain.
24. Kitáben paṛh paṛhkar merí ánkhen bilkull ḳharáb ho gayí hain.
25. Jab kabhí yih karo to merí yád men karo.
26. Namáz men koí koí házir hotá hai.
27. Koí na koí namáz men zarúr áwegá.
28. Wuh kabhí kabhí átá hai aur main kabhí na kabhí áúngá.
29. Jo jo áe do do ám le jae.
30. Kuchh na kuchh mil jáegá.

22. Good foods must be cooked today.
23. I like the touch of her soft hair. (Her, his, soft hairs touch me nicely.)
24. My eyes have gone entirely bad from much reading (reading and reading books).
25. Whenever you do this, do it in my remembrance.
26. A very few come to prayer.
27. Some one or other will surely come to prayer.
28. He comes sometimes and I shall come sometime or other.
29. Whoever comes may take away two mangoes.
30. (You) will get something or other.

Note that repetition of the word repeats the idea. This may indicate distribution, as in 1—6, emphasis as in 10, 21—24, or continuance as in 8, 9, 11, 12, 13, 14—17. This repetition of sounds in 19 and 20 is much like our "baby" talk, roly poly, hurly burly, pell mell.

Diversification. The pupil must take these sentences, after they have been thoroughly committed, and change nouns, pronouns, verbs and adjectives to other persons, tenses, numbers, and genders. The numerals must be at one's tongue's end. Skill in talking can only come as a result of the ability to diversify forms already mastered.

Vocabulary. *Alfáz.*

Bhái	brother	Jo	who
Áge	before	jo jo	whoever

Sáth	with, beside	Narm	soft
Gáo*n*	village	Á*n*kh	eye
Má*n*gná	to ask for, beg	Jab	when
Batáná	to tell	Kabhí	sometime
Chalná	to go	Jab kabhi	whenever
Chaláná	to make go	Yád	memory
Girná	to fall	Namáz	prayers
Bachná	to escape, be saved, recover	Kabhí kabhí	sometimes
		Kabhí na kabhí	sometime or other
Darakht	tree		
Ṭukṛá	piece (of bread)	Ám	mango
Woṭí, wá	meaningless followers of roṭí, chá	Phal	fruit

Lesson XII. Bárawá*n* sabaq.

Conditional Sentences. Shartí Jumle.

1. Agar wuh na átá, to mai*n* usko na mártá.
2. Agar tum usko na márte, to wuh na martá.
3. Agar tum isko ṭhík na karte, to mai*n* dám kabhí na detá.
4. Chíl dekhkar Sáhib ne kahá ki "Agar mere pás bandúq hotí, to mai*n* már detá.
5. Agar laṛkí yih na kahtí to wuh us se ná-ḳhush na hotá.
6. Agar áp yih ghoṛá mujhe na dikháte, to mai*n* dúsrá zarúr letá.
7. Agar mere pás ghoṛí na hotí, mai*n* zarúr paidal játí.

1. If he had not come, I should not have beaten him.
2. If you had not beaten him, he would not have died.
3. If you had not made it right, I should never have given the price.
4. Seeing the kite, the master said "If I had a gun, I'd kill it".
5. If the girl had not said this, he would not have been displeased with her.
6. If you had not shown me this horse I'd surely have bought another.
7. If I had not had the mare, I'd surely have gone afoot.

8. Agar main un se laṛtá, to mujh se ziyáda ná-láiq koí na thá.
9. Agar áp is ká sabab mujh se na púchhte, to bahut bihtar hotá (or, thá).
10. Agar log usko chhuṛá na dete, to main usko adh-múá karke chhoṛte.
11. Mumkin na thá ki Masíh maut ke qabze men rahtá.
12. Agar sáhib yahán hote, to tumko ṭhík kar dete.
13. Agar wuh mujh se laṛtí to main usko ḳhúb márṭí.
14. Agar mujhe áná hotá to main be púchhe giche á játá.

8. If I had fought with him, no one could have been (was) more unworthy than I.
9. If you had not asked me the reason of this, it would have been much better.
10. If people had not rescued him, I'd have half killed him before I let him go.
11. It was impossible that Christ should remain in the grasp of death.
12. If master were here, he would give you a setting right.
13. If she were to fight with me, I'd beat her well.
14. If I had been going to come, I'd have come without request.

Note that these conditions are contrary to fact and take that form of the verb, which is called "past conditional" (mází shartí), but might better be called in English, past subjunctive. It is used not only in past conditions that are contrary to fact, but also for a present condition and resulting conclusion, both contrary to reality. If master were here (which he is not) he would set you right (which he does not). If she should fight with me (which she will not), I would beat her (which I shall not).

This tense is also used in a class of allied idioms as 11 above. See, also, sentences, Lesson XIX.

Hai or hain never occurs with this form of the verb.

Vocabulary. Alfáz.

Chíl	kite, hawk	Paidal jáná	to go afoot
Bandúq	gun	Laṛná	to fight

Sabab	reason	Adh-múá	half-dead
Asbáb	luggage ("reasons"	Mumkin	possible
(plural)	not "effects")	Qabza	grasp, hold, power
Púchhná	to ask	Maut	death
Bihtar	better [let go	Agar	if
Chhuṛáná	to deliver, make	Masíh	Messiah, Christ
Chhoṛna	to let go	Na-láiq	un-fit, unworthy

Diversification.

In 1, 2, 3, change one or both verbs by substituting any one of a dozen familiar verbs, until you thus substitute readily.

Lesson XIII. Terawán Sabaq.

Conditional Sentences. Sharti Jumle.*

1. Agar wuh yahán áe, to maiṅ dúṅ.	1. If he come here, I may give it.
2. Agar wuh áe to maiṅ dúṅgá.	2. If he should come, I'll give it.
3. Agar kuttá phir áe, to usko máro.	3. If the dog come again, kill it.
4. Agar kám darust na karoge, to maiṅ paisa na dúṅgí.	4. If you do not set the work right, I shall not give the money.
5. Agar yih bát sach ho, to baṛá nuqsán, baṛá nuqsán hogá.	5. If this be true (which I doubt) it will be a big loss, a big loss.
6. Agar wuh kitáb paṛhtá ho, mat buláná.	6. If he is reading the book, don't call him.
7. Agar sáhib gaye hoṅ, to gaye hoṅ. Kyá pata hai?	7. If the master has gone, why he's gone. What do I know about it?
8. (Agar) Sach púchho, to maiṅ use be-wuqúf samajhtá húṅ.	8. To tell the truth, I think him a fool (If you ask truth, I think him senseless.)

* Where there is doubt, and the thing is assumed as possible, with the pres. subjunctive, 1—8. Other ideas take other forms.

9. Agar yih chár din kí bát hotí, to mujhe ḳhabar na hotí?
10. Jo (agar) usne rúpae diye, to lete áná.
11. Jo (agar) usne kitáb dí, to lení hogí.
12. Jab (agar) mai*n* wahán gayá to márá jáú*n*gá.
13. Jab (agar) wuh is baras ḳhatre se bach gayá, to uskí ʿumr barí hogí.
14. Agar unho*n* ne use márá ho, to jaldí mujhe ḳhabar do.
15. Agar log áe*n*, to girjá hogá.
16. Agar log áe*n*ge to girjá hogá.
17. Agar tum us ke nazdík jáoge, to tum gunagár hoge.
18. Agar yih kám us se ho saká, aur ba-ḳhúbí anjám diyá, to mai*n* qaul o qarár kartá hú*n* ki mai*n* bádsháh se ziyáda salúk karú*n*gá.
19. Agar wuh játá hai, to mai*n* bhí chaltá hún.
20. Agar mai*n* apne qaul par átá hú*n*, to uskí saltanat ḳhák me*n* milá detá hú*n*.
21. Agar ham se ho saktá, to ham manzúr karte hai*n*.

9. If this had happened four days ago, should not I know it? (a thing of 4 days.)
10. If he gives the money (and he will) then bring it along.
11. If he gives the book, you'll have to take it.
12. If I go there I shall be killed.
13. If he escape (d) danger this year, he'll live long. (his life will be long.)
14. If they have beaten him (as we hear) then give me word quickly.
15. If people come, there will be church.
16. If people will come, there will be church service.
17. If you go near him (it), you will be blameworthy (sinners).
18 If this work can be done by him, and he brings it to a (good) end, then I promise you that I will treat him better than (could) any king.
19. If he is going (as you say), then I, too, will go along.
20. If I come according to my promise, then I'll mingle his kingdom in the dust.
21. If we could we could.

22. Agar us waqt pahuṉche hoṉ, tab yih bát kah sakte the.
23. Agar bachche ke marne se pahle chaloge, to kuchh fáida hogá.
24. Agar koí us ke Masíh hone ká iqrár kare, to ḳhárij ho.
25. Agar tum ne mujhe jáná hotá, to mere báp ko bhí jánte.

22. If they had (were) arrived at that time, then they could have said this.
23. If you will go ere the child die, then it will be of some avail.
24. If any one confesses him to be the Messiah, let him be expelled.
25. If ye had known me, ye would have known my father also.

Vocabulary. Alfáz.

Nuqsán	loss, damage	Ḳhabar	news
Wáqif	knowing	Qaul	word
Waqúf	perception, knowledge	Qarár	promise
		Saltanat	a sultan-dom
Be-wuqúf	a fool	Ḳhák	dust
Ḳhatra	danger	Ḳhákí	dust colour
'Umr	age, life	Milná	to get, mix
Gunáh	sin	Miláná	to mix up
Gunagár	sinner	Manzúr	approved
Bá	with	Sakná	to be able
Ḳhúb	well, excellent	Salúk	treatment
Ḳhúbí	excellence	Púchhná	to ask
Anjám	end	Durust	correct
Buláná	to call, cause to speak	Iqrár	confession
		Fáida	advantage

Lesson XIV. Chaudawáṉ Sabaq.

Chalná and jáná.

1. Hawá jidhar ko cháhtí hai, chaltí hai.
2. Merí ghaṛí nahíṉ chaltí.

1. The wind goeth to whither it wishes.
2. My watch won't go.

3. Merá ádmí sáth nahín játá.
4. Yih rúpaya bázár men nahín chaltá.
5. Yih bandúq nahín chaltí.
6. Chaukíán le jáo. Chaukíán le chalo.
7. Ghoṛá le chalo.
8. Uskí ṭáng men itná dard hai ki wuh chal nahín saktá.
9. Usko itná kám paṛ gayá hai ki wuh nahín já saktá.
10. Kab jáoge? (or) Kab chaloge?
11. Main yahán se chha baje chalúngá aur wahán pahunchkar Ḍákṭar ke pás jald jáúngá.
12. Main shahr chalá húṅ, tum bhí chaloge?
13. Yih ghoṛá ḳhúb chaltá hai.
14. Yih saṛak kidhar játí hai?
15. Yih bát sunkar naukar chal diyá.
16. Yih nahr kidhar játí hai?
17. Chaltí chakkí dekhke wuh ro paṛá.
18. Shám ke waqt bázár jáná manaʿ hai.
19. Bhíṛ ke sabab chalná bahut mushkil hai.
20. Main roz shahr játá húṅ. Ab játá húṅ.

3. My man won't go along.
4. This rupee won't pass in the bazars.
5. This gun won't go off.
6. Take the chairs away. Bring the chairs along.
7. Bring the horse along.
8. There is so great a pain in his leg that he is not able to walk.
9. So much work has fallen to him that he cannot go.
10. When will you go? (or) When will you go (with me)?
11. I shall start from here at six o'clock and having arrived there, will go at once to the Civil Surgeon's.
12. I am started to the city. Will you go too?
13. This horse goes finely.
14. Whither does this road lead?
15. Hearing this the servant started off.
16. Where does this canal go to?
17. Seeing the moving mill, he wept (fell a weeping).
18. It is forbidden to go to the bazar in the evening.
19. It is difficult going on account of the crowd.
20. I go to the city daily. I am going now.

21. Shari'at par chalná bahut mushkil hai.
22. Wuh gáo*n* ko gayá hai.
23. Wuh gáo*n* ko chalá hai.
24. Wuh gáo*n* ko chalá gayá hai.
25. Sáhib ke sámne merí bát nahí*n* chaltí.
26. Mai*n* tum ko bádsháh ke pás le chalú*n*gá.
27. Mai*n* is ghoṛe ko bádsháh ke pás le chalú*n*gá.
28. Sáhib qánún par púre púre chalte hai*n*.
29. Sab log chale gaye hai*n*.

21. It is hard to keep the law (to move on the law).
22. He has gone to the village.
23. He is starting to the village.
24. He has gone to the village.
25. My word has no weight with the gentleman. (goes not before him).
26. I'll take you to the king.
27. I'll take this horse to the king.
28. Sahib goes strictly by rule.
29. All the people have gone.

Note that *chalná* means "to move", so that things that do not move in their "going", can not be used with *chalná*. It may be that there is "*will*" implied in "jáná". There is usually, but perhaps not always, the idea of accompaniment in chalná.

Ghaṛí watch, clock, a little water jar, which when put into a larger jar, sank, as it had a hole in the bottom, in 24 minutes, and this constitutes a "gharí" of time, and this, later, was applied to the watch, or clock, as time measurers.

Hawá	wind	Shari'at	law (moral)
Ṭá*n*g, ṭá*n*ge*n*	leg, legs	Sámne	before
Dard	pain	Bádsháh	king
Chakkí	hand-mill	Qánún	rule, civil law
Shám	evening	Púrá, púrí, púre	full, entire
Mana'	forbidden	Saṛak	highway
Bhíṛ, baṛí,	crowd		
Mushkil	difficult		

Lesson XV. Pandrawáṅ Sabaq.

Exercises in Lagná,

1. Pata nahín lagtá.
1. I cannot find out. (Trace does not touch.)

2. Kyún nahín lagtá? Áj hí lagá lo.
2. Why can't you? Find out this very day. (Why doesn't it "lag"? Make it "lag").

3. Ghar ghar se lagá hai.
3. House touches (with) house.

4. Mujhe bahut ḍar lagtá hai.
4. I'm very much afraid.

5. Yih bát tumko achchhí nahín lagtí.
5. You do not like this affair.

6. Bachchon kí báten míṭhí lagtí hain.
6. Children's sayings please people.

7. Uske saḳht choṭ lagí. Choṭ lagí?
7. He was badly hurt. Did you get hurt?

8. Ghoṛá áge gáṛí ká lagá húá hai.
8. The horse has been driven before.

9. Yih kitáb tumhen kahán se háth lagí?
9. Where did you get this book?

10. Tálá darwáze par lagá húá hai.
10. A padlock is fastened on the door.

11. Báġ men tarah tarah ke búṭe lage hain.
11. In the garden all sorts of shrubs are planted, (or, various sorts of).

12. Sáhib ke kám men kitne mazdúr lage hain;
12. How many labourers are on the gentleman's work?

13. Wuh sawere niklá táki apne báġ men mazdúr lagáwe.
13. He went out early that he might set labourers to work in his orchard.

14. Is koṭhí par kitná rúpaya lagá hai?
14. How much money was spent on this house?

15. Jí se jí lagá hai.
15. Heart answers to heart.

16. Uske kurte me*n* paiwand lagá hai.
17. Taḳhte par kyá ishtihár lagá hai?
18. Wuh apne kám me*n* lagá rahtá hai.
19. Sab masálih lag chuká hai.
20. Sáhib ke áne ki ummed lagí húí hai.
21. Use ilzám kyú*n* lagá?
22. Sab chíze*n* durustí se lag gayí hai*n*.
23. Láhaur jáne me*n* do ghanṭe lage*n*ge.
24. Dhúp me*n* á*n*khe*n* nahí*n* lagtí*n*.
25. Shahr me*n* baṛí ág lag gayí hai.
26. Koṭ ko kitná kapṛá lagegá?
27. Dímak darí ko lag gayí hai.
28. Munshí sáhib ke mu*n*h lagá hai.
29. Chár din se mujhe sardí lagtí hai.
30. Is daraḳht par baṛe achchhe phúl phal lagte hai*n*.
31. Us ko bímárí lag gayí hai.
32. Tambákú mere mu*n*h lag gayá hai.
33. Is hisáb me*n* baṛí ġalatí lag gayí hai.

16. He has a patch on his shirt.
17. What notice is (fastened) on the board?
18. He sticks to his work.
19. All materials are spent.
20. We are expecting the gentleman.
21. Why was he accused?
22. All things are set in order.
23. It will take two hours to reach Lahore.
24. (My)eyes won't stand the sun.
25. There is a big fire in the city.
26. How much cloth will it take for a coat?
27. The white ants are at the carpet.
28. The munshi has the ear of the sahib.
29. I have been chilly for four days.
30. This tree bears beautiful flowers and fruit.
31. He has contracted the disease.
32. I've acquired a taste for tobacco.
33. There is a big mistake in this account.

34. Is lakṛí par pítal lagá do.
35. Ḳhúb zor lagáo.
36. Málí, sab búṭo*n* ko qatár me*n* lagáo.
37. Dawáí uske háth par lagáo.
38. Dawáí us kí á*n*kh me*n* ḍálo.
39. Mez lagáo. (Palang, darí, sab chíze*n*).
40. Is lifáfe par do paise ká ṭikaṭ lagáo.
41. Itní der kyú*n* lagí? Phir mat lagáná.
42. Us ne mere bhái se dostí lagáí hai.
43. Uske chábuk lagáo. (koṛe lagáo.)
44. Jí lagákar Ḳhudá ká kám karná cháhiye.
45. Ilzám na lagáyá karo.
46. Baggí par rang lagáná cháhiye.
47. Apná ikká dúsre ke sáth lagáo.
48. Merá unke sáth kyá lagáo hai?
49. Mai*n* unse alag (a + lag) rahtá hú*n*.

34. Fasten the brass to this wood.
35. Exert yourself. Put to your strength.
36. Gardener, put all these plants in a row.
37. Put the medicine on his hand.
38. Put the medicine in his eye.
39. Set the table. (Make the bed. Put down the carpet. Put everything in place).
40. Put a two pice stamp on this envelope.
41. Why have you spent so much time? Don't do it again. (Why so great lateness spent?)
42. He has made friends with my brother.
43. Whip him. (Scourge him).
44. One ought to do God's work with the whole heart. (putting the mind to.)
45. Do not make accusations.
46. You ought to paint the buggy.
47. Put your ekka alongside the other.
48. What have I to do with them?
49. I stay apart from them.

50. Merá dil yahán*n* nahín lagtá.
50. I'm homesick. I don't like this place.

51. Koṭ ko miṭṭí lag gayí hai. Jhár do.
51. There's earth on your coat. Dust it off.

Vocabulary. Alfáz.

Ḍar	fear	Ishtihár	notice
Miṭhá, -í, -e	sweet	Masálih	spices, condiments, building materials
Saḳht	hard, harsh		
Choṭ	injury		
Háth	hand	Chukná	to finish
Tálá	lock	Ilzám	accusation
Darwáza	door, gate	Durust	correct
Báġ	orchard, garden	Durustí	correctness
Búṭá	shrub, tree	Ghanṭá	hours, bell
Mazdúr	hired one	Dhúp	sunshine
Mazdúrí	hire	Ág	fire
Shám	evening	Sardí	a cold
Subh	morning	Phúl	flower
Dímak	white ant	Phal	fruit
Daraḳht	tree	Hisáb	account
Bímár	sick	Zor	strength
Bímárí	sickness	Qatár	line
Pítal	brass	Lifáfa	envelope
Málí	gardener	Bhái	brother
Der	lateness	Chábuk	whip
Dostí	friendship	Ikká, ekká, yakka	one horse cart
Lagáo	put on, n. relation		
Sawere	early.	Dil	heart
Nikalná	to go out	Mu*n*h	mouth
Jí	heart	Mez	table
Kurtá	shirt	Palang	bed
Paiwand	patch	Tambákú	tobacco
Taḳhta	board, slate	Jhárná	to sweep, dust

Conjugation.

Main das baje roṭí pakáne lagtá húṅ, lagtí húṅ	I begin to cook the meal at ten o'clock.
Tú das baje roṭí pakáne lagtá hai, lagtí hai.	Thou beginnest to cook at ten.
Wuh das baje roṭí pakáne lagtá hai, lagtí hai.	He, She, begins to cook at ten.
Ham das baje roṭí pakáne lagte haiṅ, lagtí haiṅ.	We begin cooking at ten.
Tum das baje roṭí pakáne lagte, lagtí, ho. [lagtí, haiṅ.	You begin cooking at ten.
Áp das baje roṭí pakáne lagte,	You begin baking bread at ten.
Wuh das baje roṭí pakáne lagte, lagtí, haiṅ.	They begin baking bread at ten.
Maiṅ kal subh likhne lagúṅgá lagúṅgí.	I shall begin writing to-morrow morning.
Tú kal subh likhne lagegá, lagegí.	Thou wilt begin writing in the morning.
Wuh kal subh likhne lagegá, lagegí.	He, She, will begin writing to-morrow morning.
Ham kal subh likhne lageṅge, lageṅgí.	We'll begin writing to-morrow morning.
Tum kal subh likhne lagoge, lagogí.	You'll begin writing to-morrow morning.
Áp kal sawere likhne lageṅge, lageṅgí.	You'll begin writing early to-morrow.
Wuh kal fajr likhne lageṅge, lageṅgí.	They'll begin writing to-morrow morning.
Maiṅ kal sawere banáne lagá thá, lagí thí.	I began to make it early yesterday.
Tú kal sawere banáne lagá thá, lagí thí.	Thou didst begin early yesterday to make it.
Wuh kal sawere banáne lagá thá, lagí thí.	He, She, began early yesterday to make it.

Wuh parson shám banáne lagá thá, lagí thí.
Ham parson banáne lage the, lagí thín.
Tum parson shám ko banáne lage the, lagí thín.
Áp parson shám ko banáne lagá thá, lagí thí.
Wuh parson shám ko banáne lage the, lagí thín.

He, She, began to make it day before yesterday evening.
We began to make it day before yesterday.
You began at even, day before yesterday, to make it.
You began at even, day before yesterday, to make it.
You began at even, day before yesterday, to make it.

Lesson XVI. Solawán Sabaq.

Passives.

1. Dekhá jáegá. (Usko dekhá jáegá.)
2. Mujhe áp ká zer sáyá diyá jáe.
3. Wuh shahr ke pás dekhe gaye the.
4. Qismat se laṛá nahín játá.
5. Mángo to tumhen diyá jáegá. Khaṭkhaṭáo to tumháre wáste kholá jáegá.
6. Kyúnki jis ke pás hai use diyá jáegá, magar jis ke pás nahín hai, us se wuh bhí jo uske pás hai, le liyá jáegá.
7. Madrase ká band kiyá jáná unke liye baṛí taklíf kí bát thí.
8. Makkhan kal bhejá gayá thá.
9. Pachás ádmí laṛáí men máre gaye.

1. I'll see about it. (It' ll be seen to.)
2. May I be taken under your (shadow) care.
3. They were seen near the city.
4. One can't fight with fate.
5. Ask and it shall be given unto you. Knock and it shall be opened for you.
6. For whoso has to him shall be given, but whoso has not, from him even that he has shall be taken away.
7. The school's being closed was a great vexation to them.
8. The butter was sent yesterday.
9. Fifty men were killed in the fight.

10. Yih kám roz roz kiyá játá hai.
11. Yih kám mujh se nahín kiyá játá, or, Yih kám mujh se nahín hotá.
12. Kyá wuh roṭiáṅ unko dí gayí haiṅ.
13. Tín loṭe láye gaye haiṅ.
14. Áj mujh se roṭí kháí nahín játí.
15. Sab darwáze band kiye gaye haiṅ.
16. Agar us taraf le jáo, to ghoṛá márá jáegá.
17. Chaukí kyúṅ na bhejí gayí?
18. Chaukí kyúṅ nahíṅ bhejí gayí?
19. Roṭí laṛke ko kyúṅ nahíṅ dí gayí?
20. Ghoṛá kyúṅ na láyá gayá?
21. Agar maiṅ waháṅ gayí, to márí jáúṅgí.
22. Yih meṛá baṛá laṛká "Qází" kahlátá hai.
23. Wuh is laṛáí meṅ bhejá gayá táki wahán par jákar márá jáe.
24. Zarúr hai ki yih kám áj kiyá jáe.
25. Cháhiye ki yih ṭhag áj hí márá jáe.
26. Lázim thá ki yih bát áp se púchhí jáe.

10. This work is done daily.
11. I can't do this work.
12. Have those loaves been given them?
13. Three jugs have been brought.
14. I can't eat to-day.
15. All the doors have been shut?
16. If you take him that direction, the horse will be killed.
17. Why wasn't the chair sent?
18. Why has not the chair been sent.
19. Why has not the bread been given to the boy?
20. Why was not the horse brought?
21. If I went there, I'd be killed.
22. My elder boy is called "Judge".
23. He was sent into the fight that he might go there and be killed.
24. It is imperative that this work be done to-day.
25. It is fitting that this thug be killed to-day.
26. It was proper that this thing be asked of you.

Vocabulary. Alfáz.

Zer	under	Madrasa	school
Sáya	shadow	Taklíf	vexation
Qismat	Kismet, fate	Makkhan	butter
Khaṭkhaṭáná	to knock	Kahláná	to be called
Kholná	to open	Zarúr	necessary
Pás	near, by	Lázim	proper,obligatory.

Lesson XVII. Satarwáṅ Sabaq.

Passives and Causals.

1. Kis ne yih bartan toṛá?
2. Memsáhiba, yih to mujh se ṭúṭá.
3. Álú pak gaye haiṅ? Pak gaye.
4. Us ne baṛí saḳht már kháí.
5. Merá háth kaṭ gayá hai.
6. Merá páoṅ káṭá gayá hai.
7. Yih lafz kis tarah istiʿmál hotá hai?
8. Munshí log isí tarah se istiʿmál karte haiṅ.
9. Sáhib Urdú paṛhte haiṅ, munshí unko paṛhátá hai, kyúṅki mishan (sarkár) paṛhwátí hai.
10. Yih shart húí ki jo háre uske kán káṭe jáeṅ.

1. Who broke this dish?
2. Madam, I broke it (accidentally).
3. Are the potatoes cooked? They are.
4. He was very badly beaten (ate a very harsh beating).
5. My hand has been cut off (accidental).
6. My foot has been cut off.
7. How is this word used?
8. The munshis use it thus.
9. Sahib is studying Urdu, the munshi is teaching him for the mission (the Gov't) makes him learn it.
10. This wager (condition) was laid that whoever lose, his ears be cut off.

11. Bábá so rahá hai, kyúṅki áyá ne sawere sulá diyá, is liye ki memsáhiba roz isí waqt áyá se sulwá detí haiṅ.

12. Áp kí gárí ban rahí hai? Háṅ, mistrí Ibráhím baná rahá hai. Maiṅ apná kull lakṛí ká kám usí se banwátá húṅ.

13. Sújí áṭá, álú, yaháṅ bikte haiṅ.

14. Yih baníá ájkal kapṛá sastá bech rahá hai, is liye ki mausim guzarne par dúsre dukándár apná mál yahíṅ bikwáte haiṅ.

15. Masíh salíb par dúsroṅ ke liye mar gayá.

16. Sipáhíoṅ ne usko márá thá (már ḍálá).

17. Yahúdìoṅ ne milkar Pilátús ke hukm se usko marwáyá thá.

18. Jab sáhib darwáze khulwáne lage, to berá kholne gayá, lekin wuh áp se áp khul gaye.

19. Jaldí uṭhkar yih sandúq uṭhá lo, kyúṅki maiṅ is kamare se sab chízeṅ uṭhwá detí húṅ.

11. The baby is sleeping, for ayah put it to sleep early, because madam has him daily put to sleep by the ayah at this time.

12. Is your carriage making? Yes, master-workman Abraham is making it. I have him do all my wood work.

13. Soojee, meal, and potatoes are sold here.

14. This shopkeeper is selling cloth cheap these days, for when the season is over (passing), other shopkeepers have their goods sold here.

15. Christ died on the cross for others.

16. The soldiers killed him.

17. The Jews agreeing together (meeting) had him killed by Pilate's order.

18. When the master began to have the doors opened, the bearer went to open them then, but they came open themselves.

19. Get up quickly and take up this box for I am having all these things taken out from this room.

20. Ghoṛe ne pání pí liyá hai?
21. Há*n*, mai*n* har subh nau baje pilátá hú*n*, kyú*n*ki málik safar se pahle pilwáte hai*n*.
22. Yá to is chaukí ko bhejo yá lejáo. Zarúr hai ki áj pahu*n*ch jáe. Áj pahu*n*cháoge? Pahú*n*cháú*n*gá.
23. Mai*n* ne chá pí lí, aur us ko bhí pilá dí.
24. Áyá ne roṭí khá lí aur usne bábá ko bhí khilá diyá hai.
25. Cháhe tum káṭo cháhe kaṭáo, zarúr hai ki áj kaṭ jáe.
26. Ḳháh (ḳhwáh) laṛká áp is bandobast ko toṛe, ḳháh kisí se toṛáe, áj hí ṭúṭ jáegá.
27. Cháhe laṛkía*n* kutte ko áj beche*n* cháhe kisí naukar se bikwáe*n*, áj zarúr bike.
28. Totá kis tarah tumháre háth se chhúṭá?
29. Mai*n* ne to nahí*n* chhoṛá, bábá ne mere háth se chhuṛáyá.

20. Has the horse been watered (drunk)?
21. Yes, I water him every morning at nine o'clock, for the master has him watered before a journey.
22. Either send this chair or take it. It must be there to-day. Will you get it there to-day? (Will you cause it to arrive?) I will.
23. I drank tea and gave to him too (also made him drink).
24. The ayah has eaten her food and has also fed the child. (Note the "lí" for her own food, and the "diyá" for the other's.)
25. Whether you cut it or have it cut, it must be cut to-day.
26. Whether the boy breaks this arrangement himself, or has some one else break it, it will be broken to-day.
27. Whether the girls sell the dog to-day or have some servant sell it, it must be sold to-day.
28. How did the parrot get out of your hand?
29. I did not let it go, the child took it from my hand.

30. Un chár laṛkon ne baṛí bhárí lakṛí uṭhái.
31. Hán, ham ne chárон laṛkon se uṭhwái thí.
32. Málik ne gáe mujhse muṛwái, aur main ne bahuterí moṛí, par wuh na muṛí.
33. Sardár mujh se murġíán nikalwáte the, aur go main ne bahut koshish kí ki unko nikál dún, wuh ṇa niklín.

30. Those four boys picked up a very heavy stick.
31. Yes, we had the four boys pick it up.
32. Its master had me head off (turn) the cow, and I tried to (turned her a lot) but she did not turn (would not).
33. The chief was having me put out the chickens, and although I made a great effort, they did not go out.

Vocabulary. Alfáz.

Bartan	vessel, dish	Bilkull	entirely
Ṭúṭná	to break (itself)	Sújí	meal of wheat germ
Toṛná	to break something	Áṭá	coarse wheat meal
Toṛwáná	to have break		
Kaṭná	to be cut, cut off	Paṛhná	to read, study
Káṭná	to cut, bite	Paṛháná	to teach
Kaṭwáná	to have cut	Paṛhwáná	to cause to read.
Páon	foot, feet	Hárná	to lose
Istiʿmál	use	Soná	to sleep
Bikná	to sell (neuter)	Suláná	to put to sleep
Bechná	to sell (active)	Sulwáná	to have one put another to sleep
Bikwáná	to have sell		
Píná	to drink	Banná	to be made
Piláná	to water, make drink	Banáná	to make
		Banwáná	to have made
Pilwáná	to have watered	Marná	to die, be beaten
Roz	day, daily	Márná	to, kill, beat
Mistarí	master-workman	Marwáná	to cause to beat
Kull	whole, entire	Uṭhná	to get up

Uṭháná	to pick up, make get up	Chhúṭná	to get away
		Chhoṛná	to let away
Uṭhwáná	to make pick up	Chhuṛáná	to make let go
Baniá	shopkeeper, money-lender	Muṛná	to turn
		Moṛná	to make turn
Dukán	shop, store	Muṛwáná	to have turn
Dukán-dár	shop-keeper	Cháhe... cháhe	Either . . . or
Mausim	Season	Ḳhwáh... ḳhwáh	Either . . . or
Salíb	Cross, crucifix	Ḳháh... ḳháh	Either. . . or
Sipáhí	sepoy, soldier	Cháho... cháho	Either . . . or
Sandúq	box	Nikalná	to go out
Safar	journey	Nikálná	to put out
Yá . . . . yá	either . . . or	Nikalwáná	to make put out
Pahu*n*chná	to arrive	Sardár	chief, head-servant
Pahu*n*cháná	to make arrive		
Kháná, khá lená	to eat	Koshish	endeavour
		Khulná	to come open
Khilá dená	to feed another	Kholná	to make open
Khilwáná	to have one feed another	Khulwáná	to have some one open something.
Totá, totí	parrot		

Conjugation.

Passive, Present Indicative and Subjunctive.

Pání garm kiyá játá hai	Water is being warmed
Pání garm ho rahá hai	Water is getting warm
Chaukiá*n* taiyár kí játí hai*n*	The chairs are being made ready
Yih kám abhí kiyá jáe	Let this work be done at once
Yih bát abhí kí jáe	Let this thing be done at once
Log pák sáf kiye jáe*n*	Let the people be cleansed now
Yih laṛkiá*n* abhí paṛhái jáe*n*	Let the girls be taught at once
Yih mere kapṛe áj dhoe jáe*n*	Let these clothes of mine be washed to-day

Mere kapṛe dúsre tísre roz dhoe játe hai*n*	My clothes are washed every day or so (lit. second third).
Mere kapṛe kúe*n* par dhoe já rahe hai*n*	My clothes are being washed at the well.

Passive Future.

Mai*n* waha*n* par jákar márá jáu*n*gá (márí jáu*n*gí)	I shall go there and be killed
Tú wáha*n* par jákar márá jáegá (márí jáegí)	Thou wilt go there and be killed
Wuh waha*n* par jákar márá jáegá (márí jáegí)	He, She will go there and be killed
Ham waha*n* par jákar máre jáe*n*ge (márí jáe*n*gí*n*)	We'll go there and be killed
Tum waha*n* par jákar máre jáoge (márí jáogí*n*)	You'll go there and be killed
Áp waha*n* par jákar máre jáe*n*ge (márí jáe*n*gí*n*)	You'll go there and be killed
Wuh waha*n* par jákar máre jáe*n*ge (márí jáe*n*gí*n*).	They'll go there and be killed

Past Tense Passive.

Mai*n* kal márá gáyá (márí gayí)	I was beaten yesterday
Tú parso*n* márá gáyá (márí gayí)	Thou wast beaten day before yesterday
Wuh atarso*n* márá gáyá (márí gayí)	She, He was beaten day before that
Ham áj máre gaye (márí gayí*n*)	We were beaten to-day
Tum kal máre gaye (márí gayí*n*)	You were beaten yesterday
Áp parso*n* máre gaye (márí gayí*n*)	You were beaten day before yesterday
Wuh pársál máre gaye (márí gayí*n*)	They were beaten last year.

Lesson XVIII. Aṭhárawán Sabáq.

Relative Pronouns. Ism-i-zamír.

1. Jo ghoṛá kal hamko milá thá, wuh bahut hí achchhá hai.
2. Jis ádmí ne mujh ko márá, wuh merá bháí hai.
3. Jis ʿaurat se áp ne merí kitáb lí, wuh merí áyá hai.
4. Jis laṛke ko hazúr ne paise diye, wuh mere bháí ká beṭá hai.
5. Wuh dukándár jinho*n* ne áp ke pás kitábe*n* bhejí hai*n*, kutub-farosh hai*n*.
6. Wuh ghoṛe jinko áp ne bázár me*n* dekhá, wuh ʿArabí haí*n*.
7. Ḳhudáwand ne un ádmío*n* ko, jo uske píchhe ho chale the, kahá ki Jo koí merí pairawí karná cháhe, wuh apní salíb roz uṭhá le.
8. Jo lafz áp ne abhí istiʿmál kiyá, uske kyá maʿne hai*n*?
9. Jo ho, so ho.
10. Jo áyá málámál hokar chalá gayá.
11. Jo huzúr kí marzí, mujhe manzúr hai.

1. The horse we got yesterday is a very good one. (What horse yesterday to us met, he is very good)
2. The man that beat me is my brother.
3. The woman from whom you got my book is my ayah.
4. The boy to whom you gave the coppers is my brother's son.
5. Those shopkeepers who sent you the books are book-sellers.
6. Those horses that you saw in the city are Arabians.
7. The Lord said to the men who were following him, Whoever wishes to follow me, let him take up his cross daily.
8. What is the meaning of that word you used just now?
9. Let come what may, or, What will be, will be.
10. Whoever came, went away rich. (Chala gaya though passive in form, cannot be meaning).
11. Whatever is your honour's will, is acceptable to me.

12. Tab wuh firishta, jis ne us se bátẽ kín, chalá gayá.
13. Wuh tum se aisí bátẽ kahegá, jin se tum aur tumhárá gharáná naját páegá.
14. Jo jaisá kám karegá, waisá páegá.

[wuhí karo.

15. Jo kuchh wuh tum se kahe,
16. Jaisá kiyá waisá páyá

[le lo.

17. Jitná tum ko cháhiye, utná
18. Jab tak sánṣ tab tak ás.

19. Wuhí Sindbád jise tum múá jánte ho, maiṅ húṅ.

20. Jin laṛkoṅ ne mere laṛke ko márá, wuh bázár ke sharír laṛke haiṅ. or, Wuh laṛke jinhoṅ ne mere laṛke ko márá, bázár ke sharír laṛke haiṅ.
21. Wuh laṛká jo kal mujhe gálí de ráhá thá, maiṅ ne usko ḳhúb márá. or, Jo laṛká kal mujhko gálí de ráhá thá, maiṅ ne usko ḳhúb márá.
22. Jis jis ká lená dená hai likhá do to jiská jitná munásib hai, diyá jáegá.

12. Then the angel, that had spoken to him, went away.
13. He will tell you such things from which you and your household shall obtain salvation.
14. Whatever work whosoever does, according to that he will obtain. (Each one will receive his deserts.
15. Do whatever he tells you.
16. As he did, so he got. He got tit for that.
17. Take as much as you need.
18. While there is life there is hope.
19. That Sindbad that you thought (think) dead, I am he.
20. Those boys who beat my boy are the bad boys of the street.
21. I beat that boy, who was blackguarding me yesterday, most thoroughly.
22. Write down (to me) the credits and debits of every one, and whatever is proper shall be given to each one.

23. Jidhar ko moṛo, udhar ko játá hai.
24. Jis kisí ke pás merí kitáb hai, wuh jaldí mujh ko de.
25. Wuh ádmí jis se tum ne roṭí lí, wuh baṛá bad-ma'ásh ádmí hai.
26. Áp kaunsá kapṛá cháhte hain?
27. In men se áp ko kaunsí kursí cháhiye?
28. Áp kaunse ádmíon ko púchhte hain?
29. Yih kahe kí baní hai? or, Yih kis chíz kí baní hai?
30. Yih lakṛí kis kám kí hai?
31. Yih to baṛe kám kí hai? Sab chízen is se bantí hain?
32. Yih to kisí kám ká nahín, Phenk do.
33. Is se kuchh fáidá hotá hai?
34. Hán, janáb 'álí, baṛá fáidá-mand hai.
35. Is dawáí se kuchh fáidá húá hai?
36. Jis ko jitní tankhwáh á báqí hai, dí jáegí.
37. Áp kise púchhte hain?
38. Kisí ko bhí nahín.
39. Áp kis se púchhte hain?
40. Main áp se púchhtá hún.
41. Yih dawáí bilkull be-fáida hai.

23. Whithersoever you turn him thither he goes.
24. Whoever has my book, let him give it to me quickly.
25. The man from whom you got bread is a great rogue.
26. Which sort of cloth do you wish?
27. Which of these chairs do you want?
28. Which men are you asking for?
29. What is this made of?
30. What is this wood good for?
31. Lots of use. All (sorts of) things are made from it.
32. This is useless. Throw it away.
33. Is this any use?
34. Yes, sir, it is very useful.
35. Has this medicine relieved you?
36. Whatever pay is back (owing) to whomsoever, it will be given him.
37. Whom are you inquiring for?
38. For no one.
39. Whom do you ask?
40. I am asking you.
41. This medicine is quite useless.

Vocabulary Alfáz.

Kutab	books.	Páná	to get by effort
Farosh	selling	Jo koí	whosoever
ʿArab	Arabia	Jo kuchh	whatever
ʿArabí	Arabian	Sáns	breath
Ḳhudáwand	lord, Lord	Ás	hope
Píchhe	behind	Jitná, jitní	however much
Pair	foot	Utná, utní	that much
Pairawí	following	Jo, jis, jo, jin	who, whose
So	that	Munásib	fitting, proper
Mál	wealth	Sharír	wicked
Málámál	wealthy	Gálí	abuse (of the
Marzí	will, wish		tongue)
Badmaʿásh	a bad character	Fáida	advantage
Firishtá	angel	Fáidamand	advantageous
Maʿne	meaning	Phenkná	to throw
Gharáná	household	Jidhar	whither
Naját	salvation	Udhar	thither.

The relative may be with its antecedent, as in 1, 2, 3, 4, or it may follow it as in 5, after the English manner. "So" in 9, is not much used in Urdu but a good deal in Hindi.

In 14, 22, and 37, is an idiom much used by the Indians.

Diversification.

Take the nouns roṭí, roṭián, ádmí, pání, kitáb, kitáben, mez, ghoṛián, laṛke, rúpayá, rúpae, and substitute for "ghoṛá", making the necessitated changes in sentence, until you can do so without hesitation. It will be a most valuable exercise in genders, as well as in relatives.

Take sentences 2, 3, 4, 5, and change numbers.

Let the teacher after these relative sentences in one form are mastered, give the other form also.

Lesson XIX Uníswáṅ Sabaq.

Subjunctive (*Present ana Past, so called "Aorist" and Past Conditional*).

1. Cháhiye ki yih gosht áj pakáyá jáe.
2. Jab tak bartan na súkhe, páni na ḍálá jáe.
3. Wuh is liye bheje gaye, táki wahán par jákar máre jáen.
4. Cháhiye ki yih kám abhí kiyá jáe.
5. Cháhiye ki sab log Ḳhudá kí bandagí karen.
6. Cháhiye thá ki yih kám kal ho játá.
7. Cháhiye thá ki áp mujh ko ḳhatt likhte.
8. Lázim thá ki áp pahle merá kám karte.
9. Zarúr hai ki yih kám pahle kiyá jáe.
10. Zarúr thá ki yih kám pahle kiyá játá.
11. Kásh ki áp kal áte, tab ṭhík thá.
12. Maiṅ cháhtá húṅ ki áp áen.
13. Chalo, tumhen áj bádsháh pás le chalúṅ.

1. This meat ought to be cooked today.
2. Don't put in the water till the vessel dry (Let it not be put in).
3. They were sent for this (purpose) that they might go there and be killed.
4. This work ought to be done at once.
5. All people should serve God.
6. This work ought to have been done yesterday.
7. You should have written me a letter.
8. You should have done my work first.
9. It is necessary that this work be done first.
10. It was necessary that this work be done first (which it was not).
11. O that you had come yesterday, then it would have been (was) all right.
12. I wish you to come.
13. Come along, I'll take you to the king to-day.

14. Ḳhudá jáne kyá kuchh banegá.
15. Sháid taiyár ho.
16. Main ḍartá hún ki bad-du'á na kare.
17. Mumkin hai ki taiyár ho.
18. Kyá yih laṛká áp ke liye jáe? Koí jáe.
19. Kyá áp cháhte hain ki main isí tarah baṭan lagáún?
20. Us ne cháhá ki laṛke ko márún, par wuh már na saká.
21. Uská jí cháhá* ki ghar chhoṛke main aur kahín chalá jáún.
22. Chor ko chor hí pahcháne.
23. Martá kyá na kartá.
24. Ḳhiyálí piláo pakáe.
25. Sámp ka káṭá (húá) rassí se ḍare.

14. God knows what may be the outcome.
15. Perhaps it's ready.
16. I fear lest he may curse (me).
17. It is possible that it is ready.
18. Shall this boy go for you? Any one may go.
19. Do you wish me to put the buttons on this way?
20. He wished to kill the boy ("may I kill the boy"), but was not able to (kill) do it.
21. His heart desired to leave home and go somewhere else.
22. Only a thief recognises a thief. "Set a thief to catch a thief".
23. What won't a dying man do?
24. He cooks imaginary "pilao". He builds castles in the air.
25. He whom a snake has bitten fears a rope.

The (present) subjunctive may be called the indefinite future, as it is used to express ideas which *may be* true, things that may come to pass. Consequently, after verbs of hope or fear, doubt, wish, purpose, or obligation we use this indefinite future, or "present subjunctive"; while to express ideas that *might* have come true, but did not, we use the past conditional or as I prefer to call it, past subjunctive. Compare 4 and 5, 6 and 7, 8 and 9 and 10.

* Why they do not say "jí ne cháhá", I have not been able to find out.

The present subjunctive is used to set forth axiomatic truth, as in 14, 24, 25.

In 13 we have "pás" used with the person, where a place would take "ko". Take it to the lady, Memsahiba ke pás le jáo, but, Take it to the city, Shahr ko le jáo.

Vocabulary. Alfáz.

Súkhná	to dry	Pahchánná	to recognise
Súkhá	dried, dry	Kahín	somewhere
Sukháná	to make dry	Chor	thief
Sukhwáná	to have one make dry	Ḳhiyál	thought, idea
		Ḳhiyálí	imaginary
Ḍálná	to put in	Sámp	serpent
Kásh	would that	Rassí	rope
Bádsháh	king	Sháid	perhaps

Diversification.

In 1 substitute liyá, diyá, kháyá, bhejá, ḳharídá (bought), bike.

In 4 substitute for "kám", roṭí, gosht, álú, áṭá, with "pakáyá, pakáe".

In 8 and 9 substitute in proper form ḳhatt likhte, buláte, and láná, daná, lená, rokná, batáná, dikháná, ḍhúnḍhná.

In 12 put any of these verbs.

Lesson XX. Bíswaṅ Sabaq.

Participles.

1. Wuh roṭí khákar chalá gayá.
2. Wuh roṭí khákar jáegá.
3. Roṭí khákar wuh apná kám shurú' kartá hai.
4. Wuh uṭh uṭh kar chalne lagá.
5. Yísú'ne roṭí lí aur shukar karke toṛí.

1. He, having eaten, went away.
2. He will eat and go.
3. He eats before he begins work.
4. Rising with difficulty he (or, After several attempts he arose and) started to go.
5. Jesus took bread and, having given thanks, broke it.

6. Unhon ne ján búJhke kiyá.
7. Dawáí pilákar jáo.
8. Dawáí piláte hí jáo.
9. Dawáí piláte jáo (*or*, piláte raho).
10. Dawáí piláte hí laṛkí achchhí ho gayí.
11. Usko márte hí lakṛí ṭúṭ gayí.
12. Golí ke lagte hí ghoṛá mar gayá.
13. Wahán chalkar mere liye ṭhahre raho.
14. Rel ke áte hí dhobí nikal áyá.
15. Pahunchte hí uská ghoṛá gir paṛá.
16. Wuh khaṛá hokar kahne lagá, ki yih bát sunkar main bhí ġusse húá.
17. Main ne usko beṭá karke pálá.
18. Ba'z Hindú is patthar ko Ḳhudá karke mánte hain.
19. Main ne us ko mazbút karke bándhá.
20. Main uske sáth ġulám hoke rahá.
21. Gáṛíwán ne ghoṛá már márke chaláyá thá.

6. They did it knowingly (having known).
7. Give the medicine before you go.
8. As soon as you have given the medicine, go.
9. Go on giving the medicine.
10. The girl recovered as soon as they gave the medicine.
11. The stick broke on striking him.
12. As soon as the ball struck him, the horse died.
13. Go there and wait for me.
14. The washerman came out the instant the train came.
15. His horse fell on arrival.
16. Standing up he said, On hearing this I, too, grew angry (in anger I became).
17. I brought him up as a son.
18. Some Hindus honour this stone as God.
19. I tied it tight (making it strong).
20. I lived with him as a slave.
21. The coach-man beat and beat the horse to make it go.

22. Mai*n* anḍe bechkar murġíá*n* ḳharíd lú*n*gá.

22. I'll sell the eggs and buy hens.

Note. The time denoted by the participle in "kar" or "ke" both of which are in good usage, though "kar" is ordinarily preferred, is time previous to that of the verb, and so may be used for *past* time, as in 1, 4, 6 &c.; or for *future*, as in 2, or, as in 3 and 18, to denote a course of action; while karke and hoke are some times used as "as", 17, 18, 20.

Diversification. Make a number of sentences on the model of 7.

In 8, 10, 11, 12, 14, 15 "par", on, is understood with the participle, so it takes the prepositional form in "e".

Vocabulary.

Shukr	thanks	Beṭí	daughter
Ján bújhkar	purposely	Mazbút	strong
Ṭhahrná	to wait	Ġulám	slave
Girná, Gir paṛná	to fall	Gáṛíwán	coachman
		Anḍá	egg
Paṛná	to lie, fall	Ḳharídná	to buy
Beṭá	son	Patthar	stone

Lesson XXI. Ikkíswá*n* Sabaq.

Participles.

1. Mai*n* ne usko ghar par baiṭhá dekhá.
2. Ham ne unko shahr se áte dekhá.
3. Un laṛko*n* ne usko shahr kí taraf játe dekhá.
4. Laṛkío*n* ne tum ko dauṛte dekhá.
5. Log ham ko roṭí kháte dekh rahe the.

1. I saw him (seated) sitting at home.
2. I saw them coming from the city.
3. Those boys saw him going toward the city.
4. The girls saw you running.
5. The people were watching us eat.

6. Main dhobí ko kapṛe dhote dekh rahá hún.
7. Mán roti píṭṭí beṭí ke ghar gayí.
8. Laṛkí yih kahtí húi ghar chalí gayí.
9. Kuttá bhaunktá bhaunktá merí taraf áyá.
10. Kyá tumne usko múá dekhá?
11. Yih bhái leṭá húá jágtá thá.
12. Gyára baje se lekar chár baje tak usne mujhe pás biṭháe rakhá.
13. Din hote hote wuh á pahunche.
14. Din hote húe laṛke pahunch gaye.
15. Main ḍartá, ḍartá (ḍarte, ḍarte) us pás gayá.
16. Sote se uṭhkar wuh Misr ko chalá gayá.
17. Ham gáte játe hain.
18. Wuh apní roṭí khátá gayá.
19. Ḳhar-gosh áj tak kánon ke ḍar ke máre bhágtá phirtá hai.
20. Ketlí phúṭá páni háth men liye átá hai.
21. Itní rát gayí áp kyún áe hain?

6. I am watching the washerman wash clothes.
7. The mother went to her daughter's house, weeping and beating her breast.
8. The girl went home saying this (as she went).
9. The dog came barking toward me.
10. Did you see him dead?
11. This brother was lying awake.
12. From 11 o'clock to four he kept me seated by him.
13. They came as it was getting day.
14. The boys arrived while it was yet day.
15. I fearfully afraid went to him.
16. Arising from sleep(ing), he went to Egypt.
17. We go on singing, or, we go singing.
18. He went on eating his bread.
19. The hare (ass-ears) for fear of his ears goes fleeing about till now.
20. He is coming with a kettle of boiling (broken) water in his hand.
21. Why have you come so late at night? (so much night having gone).

22. Memsahiba kuchh rát rahe se uṭhkar Ḳhudá kí ʿibádat kar rahí hain.
23. Wuh dauṛtá húá chalá átá hai.
24. Sir níche kiye (húe) khaṛá hai.
25. Us ke sámne dáne paṛe húe the.
26. Yih laṛká paṛhá húá ḥai.
27. Yih paṛhá húá laṛká hai.
28. Darwáze se sir nikále khaṛe the.
29. Mángе baġair tumne kyún liyá?
30. Bin-mángе unhon ne mujh-ko diyá.
31. Pás ákar wuh be-púchhe kahne lagá.
32. Main battí háth men liye áúngá.
33. Merí kitáb lete áná.
34. Main sab kí kitáben lekar jáúngá.
35. Apní naját ke kám kiye jáo.
36. Jahán tak ho sake ʿilm hásil kiye jáo.
37. Ápko Panjáb áe kitne baras húe hain?

22. Madam has been worshiping God since before dawn (arising while yet night).
23. He is coming running.
24. He is standing with head down.
25. The grains were lying before him.
26. This boy is educated.
27. This is an educated boy.
28. They were standing with heads thrust out of the door.
29. Why did you take it without asking?
30. They gave it me unasked.
31. Coming up he began to say, without being asked.
32. I'll bring the candle in my hand.
33. Bring my book when you come.
34. I'll get the books of all before I go.
35. Go on doing works of your salvation.
36. As far as possible, go on acquiring knowledge.
37. How long have you been in the Punjab? (to you, come to the P., how many years have become).

38. Merá phaṭá húá sáya darzí ko dedo, ki wuh uskí marammat kare.
38. Give my torn skirt to the tailor that he may mend it.

39. Is dúkán me*n* bane banáe júte aur sile siláe kapṛe mil játe hai*n*.
39. (You) can get ready-made boots and clothing in this shop. (boots, clothes made, had made, sewn, had sewn).

40. Agar pakí pakáí roṭí mil jáe to bihtar.
40. It will be better if (we) can get ready-cooked food (bread).

41. Is dúdh me*n* pání milá húá hai.
41. There is water mixed in this milk.

42. Kyú*n*ki ham ímán par chalte hai*n*, na ki á*n*kho*n* dekhe par.
42. For we walk by faith and not by sight (not on that seen [by] eyes).

Participles are used either in agreement or in the declined form in "*e*". It is safe, however, to make the participle agree with its noun, or pronoun, if that is a subject; if it, however, is an object, with or without "*ko*", the participle may be in the "*á*", form. When participles are repeated, as in 9, 13, 15, they more commonly are in "e". In 21, "*se*" is understood "*gayí se*", as it is expressed in 22. In 24—28 *húá, húe*, may be expressed or understood, as desired.

Vocabulary. Alfaz.

Roná	to cry	Misrí	sugar (from Egypt?)
Ruláná	to make cry		
Piṭná	to be beaten	Ḳhar-gosh	hare (ass-ear)
Píṭná	to beat	Bhágná	to flee
Piṭwáná	to have beaten	Bhagáná	to make flee
Bhau*n*kná	to bark	Phirná	to turn, go about
Leṭná	to lie down	Pherná	to make turn
Liṭáná	to lay down	Phiráná	to make go about
Misr	Egypt	Phúṭná	to break out (intr.)

Phoṛná	to break open (tr)	ʿIbádat	worship
Phaṭná	to be torn	Jahán	where
Pháṛná	to tear	Battí	candle, wick
Mángná	to ask for, want	Naját	salvation
Mangáná	to send for,	ʿIlm	knowledge
Baná banáyá	ready made	Maʿlúm (same root)	known
Paká pakáyá	ready cooked	Hásil	acquirement
Silá siláyá	ready sewn	Hásil karná	to get, acquire
Dhoná	to wash	Sáyá	skirt, shadow
Dauṛná	to run	Ímán	faith(never belief)
Itná, itní, itne	so much, thus much	Marammat	mending
Marná	to die	Darzí	tailor
Múá	dead	Jútá, júte, jútí	shoe, shoes
Dána	grain	Kapṛá	cloth, garment
Paṛná	to lie, fall	Kapṛe	clothes
Baġair	without	Rát	night
Bin, Be	without	Sir	head

Diversification. Interchange the nouns and pronouns of the first ten sentences until you can do it readily. Interchange all the verbs of 11—18, then make all future.

In 37 ask "studying Urdu, writing Urdu, living in this city, reading this book", then use for *baras, din, mahíne, der;* if you have much trouble or hesitation in this, your past work is "kachchá".

In 1—10 substitute any participles that may be formed from verbs in these sentences, e. g., in 6 say, Main dhobí ko kapṛe láte dekh rahá hún.

Have the teacher give sentences showing the usage of these verbs in double and treble roots.

Lesson XXII. Báíswán Sabaq.

Exercises in "wálá", English "er".

1. Yih ádmí ḳhúb dauṛne-wálá hai.	1. This man is an excellent runner.

2. Kamiṭṭí in lakṛí-, ghás-, chárewálon ko shahr me*n* bin mahsúl liye jáne nahí*n* detí.
2. The (municipal) committee does not allow these wood-, grass-, and fodder-men to go into the city without having taken tax (octroi).

3. Yih marnewálá jism baqá ká jáma pahinegá.
3. This dying body shall put on a garment of immortality.

4. Ghoṛewále Kábul se bahut áte hai*n*.
4. Lots of horse-dealers come from Kabul.

5. Yih ádmí baṛá chalnewálá hai.
5. This man is a great walker.

6. Tez daurnewálí ghoṛí ham ko cháhiye.
6. We want a swift running mare.

7. Gáṛíwálá áp ko ek bakaswálá dikháegá, aur áp us se do paisewálá ṭikiṭ lekar aur apní chiṭṭhí par lagákar, pattharwále ghar ke bambe me*n* ḍál denā.
7. The cartman will show you a boxman, and from him you will get a two-pice stamp and put it on your letter and cast it into the pipe of the stone house.

8. Gáo*n*wále baṛe khánewále hote hai*n*.
8. Villagers are great eaters.

9. Yih dáġ-wálá ghoṛá bikáú hai, kyú*n*ki yih baṛá kháú hai.
9. This spotted horse is for sale, as he is a big eater.

10. Úparwálo*n* me*n* se lená, ki wuh achchhe hai*n*.
10. Take from the upper ones for they are good.

Never say "Achchewálá dedo, as many do, i. e. "Give a good one", but say "Koí achchhá sá dedo, *Achchhe* álú de do, *Achchhí* roṭí do".

11. In Dilli-wálo*n* ke sáth mat rahná.
11. Don't stay with these men of Delhi.

12. Yih laṛká pás ho jáegá. Baṛá honhár hai.
12. This boy will pass. He is a very likely lad.

13. Main apne bhejnewále pás játá húṅ.
14. Mere ba'd ke ánewále ko yih ḳhatt dená.
15. Wuh Láhaur jánewálá hai.
16. Yih kále ádmíoṅ ko káṭnewálá kuttá hai.
17. Jis ká qissa maiṅ sunánewálá húṅ.
18. Pakánewálí koí nahíṅ hai, is liye shádí kartá húṅ.
19. Ai gaṭhrí-wále, kináre ho jáo.
20. Gharwálí kahne lagí ki gharwálá báhar gayá húá hai.
21. Sab bátoṅ ko jo honewálí thíṅ jánkar, Masíh shahr-i-muqaddas ko chalá.
22. Bonewálá aur hai, káṭnewálá aur.
23. Jo mere bheje húe ko qabúl kartá hai, mujhe—balki mere bhejnewále ko, qabúl kartá hai.

13. I go to him who sent me.
14. Give this letter to him who comes after me.
15. He is going to Lahore.
16. This dog bites black men.
17. Whose story I am about to relate.
18. I 've no house-keeper, so I am getting married.
19. O bundle-man, get to one side.
20. The wife began to say, Husband is gone away (outside).
21. Knowing all things that were about to happen, Christ started to the holy city.
22. One sows (and) another reaps. (Sower other is, reaper other).
23. He who receives my sent one, receives me — rather, he receives my sender.

This ending "wálá, wálí", added to a noun or inf. in "á", changes the "á" to "e", as kátná *but* kát*ne*wálá, ghoṛá, gho*ṛe*wálá. In many instances it has the force of an adjective. In 9 we notice that "ú" added to the root gives this same idea. Also, "hár" and "hárá". This is a common idiom in the Punjabi.

Vocabulary. Alfáz.

Kamiṭṭí	Committee, usually. the municipal Com.	Ghás	grass
		Chárá	fodder

Mahsúl (hásil)	tax
Tahsíl (hásil)	tax-collecting
Tahsíldár	tax-collecter
Jism	body, flesh
Baqá (báqí, left)	immortality
Jáma	clothes
páejáma (leg-clothes)	pyjamas
Pahinná	to put on
Kábul	Capital of Afghanistan
Tez	sharp, swift
Bakas	box
Ṭikiṭ	stamp, ticket, card
Chiṭṭhí	letter
Ḳhatt	epistle, letter
Dáġ	spot, blemish
Úpar	above
Pás	"passed"
Honhár	"likely", of parts
Kálá, káli, kále	black
Qissa	tale
Sunná, sunáná	to hear, to tell
Shádí	marriage
Gaṭhrí	bundle
Kinára	edge
Muqaddas	holy
Boná	to sow (seed)
Qabúl	acceptable

Lesson XXIII. Teíswáṅ Sabaq.

Permissives.

1. Wuh ham ko áne nahín dete.	1. They won't let us come (*lit.* They do not give us to come).
2. Maiṅ tum ko kal hí áne dúṅgá.	2. I will let you come to-morrow, indeed.
3. Bábá mujh ko kám karne nahíṅ detá.	3. The child won't let me do my work.
4. Rahne do, koí ḍar nahíṅ.	4. Let it alone, it's no matter.
5. Jáne do, koí bát nahíṅ.	5. Let it go, it's nothing.
6. Chhoṛ do. Diqq mat karo.	6. Quit it. Don't vex me.
7. Rahne díjiye. Kuchh parwá nahíṅ.	7. Never mind. It's no difference.
8. Gálí bakne do. Kuchh muzáiqa nahíṅ.	8. Let him blackguard. It's no difference.

9. Bímárí usko paṛhne nahín detí.
10. Merí ánkhen mujh ko paṛhne nahín detín.
11. Wálid ne mujhko jáne na diyá.
12. Memsáhiba laṛkon ko áne na dengín.
13. Tum ne pání kyún na píne diyá?
14. Bárish ham ko báhar nikalne nahín detí.
15. Shor bábá ko sone nahín detá.
16. Janáb 'álí, ek ádmí áp kí muláqát ke liye áyá hai. Achchhá áne do (*or*, Ḳhair, salám bolo).
17. Jis tarah usne laṛkon ko áne diyá main ne bhí usí tarah áne diyá.

9. Sickness won't allow him to go to school.
10. My eyes won't let me read.
11. Father did not let me go.
12. Madam will not let the boys come.
13. Why did you not let him drink?
14. Rain won't let us go out.
15. The noise won't let the baby sleep.
16. Sir, a man has come to see you (meet). Well, let him come in. (Well, ask him in.)
17. I let the boys in just as he did. (In what way he let the boys come, in that very way did I.)

Vocabulary. Alfáz.

Bábá	child, old man	Bímárí	sickness
Diqq	annoyed	Bárish	rain
Parwá	matter of thought	Shor	noise
Muzáiqa	of importance	Muláqát	meeting
Bímár	sick	Salám	peace, greeting

Diversification. Substitute ten verbs from the diversification list p. 1, in 153, 2, 9, 11, and 17.

Lesson XXIV. Chaubíswáṅ Sabaq.

Compulsives.

1. Tumko kal Láhaur jáná paṛegá.
2. Mujh ko likhná paṛegá.
3. Hamen chha baje subh kám par jáná paṛtá hai.
4. Roz roz do daf'a dúdh nikálná paṛtá hai.
5. Munshí ko har waqt Urdú bolná cháhiye.
6. Shágird ko imtihán men Urdú bolná paṛegá, is liye cháhiye ki abhí bolá kare.
7. Mujhe ghar ka sárá asbáb bechná paṛá.
8. Tum ko likhná hogá.
9. Unko apne háth se lakṛí káṭní paṛegí.
10. Agar jáná paṛá, to — Ḳhair, jáúngá.
11. Use yih bát kahní paṛí aur tumko bhí paṛegí.
12. Roz gharwále ko chiṭṭhí likhní paṛtí hai.
13. Laṛkon ko baṛe baṛe kám karne paṛe.

1. You'll have to go to Lahore to-morrow. (To you going will fall.)
2. I'll have to write. (To me writing will fall.)
3. We have to go to work at six A. M.
4. We have to milk twice daily.
5. The munshi ought to speak Urdu at all times.
6. The pupil will have to speak Urdu in examination, so he ought to speak it now.
7. I had to sell all my furniture.
8. You will have to write.
9. They'll have to cut wood with their own hands.
10. If I have to go, then,—Well, I'll go.
11. He had to tell it and so will you.
12. She has to write to her husband every day.
13. The boys had to do a lot of big jobs.

What we translate as subject is really in the dative case with "ko" and paṛná may be used in mas., or fem. of present, past, future, but of course only in the third person,

as the subject is always an infinitive. "Cháhiye" denotes moral obligation, while "paṛna" is compulsion from without.

Vocabulary. Alfaz.

Shágird	disciple	Likháná	to have write, to dictate
Imtihán	examination		
Ḳhair	well	Ghabráná	to be nervous (XXV, 10).
Likhná	to write		

Diversification.

Change the pronouns to all other persons and numbers. Instead of nouns and pronouns, substitute boy, boys, girl, girls, man, men, woman, women, in 6. For verbs substitute buy, sell, eat, feed, break, open, or any other familiar, verbs, with these or other nouns as objects.

LESSON XXV. PACHÍSWÁṆ SABAQ.

1. Wuh isí waqt bázár játá hogá.	1. He must be going to the bazar just now.
2. Unko baṛí taklíf hotí hogí.	2. They must be enduring great trouble (to them great trouble becoming will).
3. Main ne wuh ghoṛá dekhá hogá, yád nahín.	3. I must have seen the horse. I don't remember.
4. Diyá hogá. Pata nahín rahá.	4. I suppose I did give it. I don't recollect.
5. Sach hogá. (Sach bát hogí).	5. It may be true.
6. Wuh shahr gaye honge.	6. They must have gone to the city.
7. Unhon ne áp ko chiṭṭhí likhí hogí.	7. They must have written you a letter.
8. Laṛkí áj tak mar gayí hogí.	8. The girl must have died by to-day.
9. Wuh dhúp men marte honge.	9. They must be dying in the sun (hyperbole).

10. Kyún ghabráte ho? Wuh átí hogí?
11. Yih chárpáí áp ko cháhiye hogí.
12. Áp ne baṛe baṛe safar kiye hoṅge.

10. Why are you so nervous? She must be coming.
11. You must be needing this bedstead.
12. You must have taken wonderful journeys.

This "hogá" is never used in the present tense, so far as I have observed, with the first person. If indefiniteness is required for the first person, then the indefinite future, the subjunctive, so-called "aorist", is used as, "sháid jáún", perhaps I may go, but in the past tense, where failure of memory comes in it is quite common.

Diversification. Substitute the verbs of the table p. 153.

Lesson XXVI. Chhabbíswáṅ Sabaq.

Continuative with "rahná".

1. Wuh din bhar yihí kám karte rahte haiṅ.
2. Yahíṅ khaṛe raho, jab tak maiṅ na áúṅ.
3. Baiṭhiye Baiṭhe rahiye.
4. Chup raho. Chupke se baiṭhe raho.
5. Wuh sárá din baiṭhá rahtá hai.
6. Wuh khá rahí hai. Wuh khátí rahtí hai.
7. Darzí sí rahá hai. Wuh sítá rahtá hai.
8. Wuh likh rahe haiṅ. Wuh likháte rahte haiṅ.
9. Go maiṅ ne usko mana' kiyá thá, wuh sharáb pítá játá hai.

1. They keep doing this work all day.
2. Stay here till I come (Stand).
3. Be seated. Sit still.
4. Be quiet. Sit in silence.
5. He sits all day.
6. She is eating. She eats right along.
7. The tailor is sewing. He sews all the time.
8. They are writing. They dictate all the time.
9. Though I forbade him, he goes on drinking liquor.

10. Wuh sárá din sharáb pítá rahtá hai.	10. He drinks liquor all day.
11. Agarchi mán ne buláyá thá, wuh paṛhtá gayá.	11. Although his mother called him, he went on reading.
12. Ustád ne manaʿ kiyá, lekin wuh gátá gayá.	12. The teacher forbade him but he went on singing.
13. Ḳhushí ke máre wuh gátí rahtí hai.	13. She sings for joy all the time.
14. Uská sárá mál játá rahá hai.	14. All his property has been lost.
15. Mere do rúpae játe rahe hain.	15. I've lost two rupees.
16. Bábá se le lo, nahín to golí játí rahegí.	16. Take it from the child, else the ball will be lost.
17. Laṛkí yahán se dikhái na detí thí.	17. The girl could not be seen from here (was not giving appearance from here).
18. Yih bát sunkar sab ke sab chal diye.	18. Hearing this everybody went off (gave a start).
19. Wuh sitára kis waqt dikhái diyá thá?	19. When did that star appear?
20. Top kí áwáz áj sunái na dí.	20. We didn't hear the cannon to-day.
21. Dono shágird uske píchhe ho liye.	21. Both disciples followed him (took after him).

Note the differences in the couplets 6, 7, 8, etc. In 14, 15, 16, the meaning is slightly different perhaps, though if a thing *keeps going*, it is likely to be "lost"—which is the usual meaning of "játá rahná". Note that verbs of 18—21 agree with sub. not with obj.

Vocabulary. Alfaz.

Din	day	Chupna	to be quiet
Tak	till	Manaʿ	forbidden
Jab tak .. na	until	Ḳhush	happy

Ḳhushí	happiness	Dikháná	to show
Bolná	to speak	Dikháí	appearance
Buláná	to call	Sunáná	to make hear
Gáná	to sing	Sunáí	sounding, audibility.
Játá rahná	to be lost		
Mál	wealth, cattle		

Diversification.

Substitute the verbs of the table in the first thirteen sentences.

Lesson XXVII. Sattáísw*á*n Sabaq.

Prepositions.

Some insist on calling these "postpositions", because, forsooth, they come *after* the word they govern. Such pedantry would call "for" a postposition, in the sentence "What did you do that for?" As well say that a "blackbird" could not have a white feather.

1. Tín piyále chá hamko lá do.
2. Mujh ko chá ke chha pirch piyále dedo.
3. Is dawáí ko ek chammach chá me*n* gholkar, pí lo.
4. Chá ká ek chammach-bhar dawáí pí lo.
5. Ek ek gilás pání ham ko lá do.
6. Sáhib lohe ke do gilás ma*n*gwáte hai*n*.
7. Yih to baṛe taʿajjub kí bát hai.

1. Bring us three cups (of) tea.
2. Give me six tea-cups and saucers.
3. Dissolving this medicine in a spoonful of tea, drink it.
4. Take (Drink) a teaspoonful of the medicine.
5. Bring us each a glass of water.
6. Master orders two iron tumblers.
7. This is a very wonderful thing (thing of great wonderment).

8. Agar yih Ḳhudá kí taraf se hai, to tum se kuchh na banegá.

9. Yih chár din kí bát hai. Áp ne nahín suní?

10. Wuh is liye gayá ki sáhib ká hukm thá.

11. Wuh uske liye gayá hai.

12. Is kí mánind tín gaz kapṛá láná.

13. Yih laṛká báp kí mánind sharír hai.

14. Yih cháukí usí ke muwáfiq banáo.

15. Uskí báp ke muwáfiq *á*nkh hai.

16. Yih bát sáhib kí bát ke mutábiq hai.

17. Qurán Injíl ke mutábiq nahí*n* hai.

18. Merí taraf se kah daná ki Á jáo.

19. Áp ke chár áne merí taraf hai*n*.

20. Tumhárí taraf sawá rúpaya hai.

21. Is me*n* aur us me*n* zamín ásmán ká farq hai.

22. Mujh me*n* aur tujh me*n* kitná kuchh farq hai.

8. If this is of God, then you can do nothing. (If from towards God, from you anything not will be made.)

9. This happened four days ago. Have you not heard it?

10. He went because it was the master's order.

11. He went for him (ke with person).

12. Bring three yards of cloth like this.

13. This boy is wicked like his father.

14. Make this chair like that one.

15. His eye is like his father's.

16. This is like what master said.

17. The Koran does not agree with the gospel (evangel).

18. Tell him from me to come ("Come on").

19. I owe you four annas. (Your four annas are toward me).

20. There's Rs. 1/4 against you.

21. There is a world of difference between this and that.

22. What a difference between you and me.

23. Itne ('arse) men laṛká á gayá.
24. Áp mujh par ġusse na hon.
25. Yih le jáo, but, Is ko le jáo.
26. Is men ká pání pí lo.
27. Ḳhudá ásmán par hai, ham zamín par.
28. Do míl par áp ko ek pul milegá.
29. Main waqt muqarrar par áúngá.
30. Ḳhudá kí bandagí karní mujh par farz hai.
31. Us ke háth men angúṭhí aur uske páon men jútí pahináo.
32. Jab main ráste men thá, to main ne saṛak par dekhí.
33. Sach jhúṭh men pahchán rakho.
34. Samsún ádmíon men zoráwar thá.
35. Mujh ko yih chízen darkar nahín hain.
36. Sáhib ghar par hain? Báhar hain.
37. Wuh sawár hokar gayá hai.
38. Das baras ká laṛká já rahá thá.
39. Khajúr ká daraḳht merá hai, áṛú ká terá.

23. In the meantime the boy came.
24. Don't be angry at me.(Don't be in anger at me).
25. Take it away, but Take him (her) away. "Ko" with person.
26. Drink water out of this.
27. God is in heaven, we on earth.
28. Two miles on a bridge will "meet" you.
29. I'll come at the appointed time.
30. To serve God is an obligation on me.
31. Put a ring on his hand and shoes on his feet.
32. When I was on my way, I saw it in the road.
33. Keep recognition of truth and lying.
34. Samson was the strongest of men.
35. I don't need these things.
36. Is the master at home? He is away.
37. He has gone on horseback (being a rider).
38. A ten-year old boy was going along.
39. The date tree is mine, the peach thine.

40. Unhon ne Ágra kí ráh lí.
41. Yih kahán kí ráh hai?
42. Hamárí tarah árám se raho.
43. Koṭ pahino.

40. They took the Agra road (lit. Agra's road).
41. Where does this road go to?
42. Be quiet like us.
43. Put on your coat.

Remember that repetition of these idioms again and again is necessary to fix them in the memory. Get them so you can use them freely.

Diversify by going through and changing nouns, pronouns, and tenses.

Vocabulary. Alfaz.

Piyála	cup	Pahinná	to put on one's clothing
Pirch	saucer		
Chammach	spoon	Farq	difference
Gilás	glass	'Arsa	interval
Lohá	iron	Pul	bridge
Hukm	order	Banda	servant
Zamín	earth	Bandagí	service
Ásmán	heaven	Farz	obligation
kí taraf	toward	Gholná	to dissolve
kí manind	like (outwardly)	Rásta	way
ke muwáfiq	like (apparently)	Ráh	path
ke mutábiq	like, according to	Saṛak	highway
kí tarah	like	Angúṭhá	thumb, bigtoe
Ta'ajjub	astonishment	Angúṭhí	ring
Zor	strength	Páon	foot
Zoráwar	strong	Áṛú	peach
Sawár	rider	Darkár	required
Ġussa	anger	Sach	truth
Ġusse	(in) anger, angry	Jhúṭh	lie
Pahináná	to put clothes on another	Pahchán	recognition
		Khajúr	date fruit

Lesson XXVIII. Aṭháíswá*n* Sabaq.

Prepositions continued.

1. Rasúlo*n* me*n* se do gáo*n* kí taraf gaye.	1. Two of the apostles went toward the village.
2. Sab ke sab kahte the ki yih baniye len den ke khare hai*n*.	2. Everybody said that these shopkeepers are honest in dealing.
3. Us ne waʿda kiyá ki jo kuchh mai*n* dúngá dúdh ká dúdh dúngá.	3. He promised that Whatever I shall give, I will give pure milk.
4. Unho*n* ne chár din ká waʿda kiyá thá.	4. They promised (it) in four days.
5. Yih zamí*n*dár sone rúpe ka baṛá daulatmand hai.	5. This farmer is very wealthy in gold and silver.
6. Sab ke sab mu*n*h dekhte ke dekhte rah gaye.	6. The whole lot stood looking in each other's faces [in blank astonishmen].
7. Main ne apná ghoṛá faqír ke háth bechá.	7. I sold my horse to the faqir.
8. Laṛkí sotí kí sotí rahí.	8. The girl slept right on.
9. Unke aulád na thí (Un ke há*n*).	9. They had no children. (In their place.)
10. Is kitáb ko mere laṛke ke pas bhej do.	10. Send this book to my boy.
11. Yih kitábe*n* daftar ko bhej do.	11. Send these books to the office.
12.* Yih ghoṛía*n* kitne kitne me*n* lín?	12. How much did you pay for each of these mares?
13. Baṛí to main ne sau ko lí, aur yih do chhoṭíá*n* mai*n* ne sawá sawá sau se lí*n*.	13. I got the big one for 100 and the two small ones for 125 each.

* note the 3 prepositions of price.

14. Yih log ápas me*n* kyá báte*n* kar rahe hai*n*?
15. Uská do tín mahíne ká bachcha mar gayá hai.
16. Is ká rang ḳhákí hai.
17. Uská rang ḳhákí hotá hai.
18. Is qadr áhistagí ki káno*n** kán ḳhabar na ho.
19. Yíh mál hátho*n* háth bik játá hai.
20. Wuh koṭhí se utarte húe gir paṛá.
21. Almárí par se ṭopí utár denā.
22. Sab log daryá ke pár utar gaye hai*n*, kyá mujhe bhí na utároge?
23. Áp ke ghar me*n* kaun utará hai?
24. Ghoṛe kí ṭáng utar gayí hai.
25. Daryá ká pání áj hí utar gayá hai.
26. Buḳhár subh chaṛhtá aur shám ko utar játá hai.
27. Maulaví ne Ḳhudá ke nám ká ghar banáyá hai.

14. What are these people saying among themselves?
15. His two (or) three months' child is dead.
16. Its colour is brown.
17. Its colour is brown (by nature).
18. So softly that no one hear. (With this degree of softness that from ears to ear news go not.)
19. These goods sell like hot cakes (from hands to hand, not from shelves).
20. He fell coming down off the house.
21. Give me my hat off the top of the ward-robe.
22. Everybody has crossed over the river, will you not put me over too?
23. Who (guest) is stopping at your house?
24. The horse's leg is out of joint.
25. The river has just gone down to-day.
26. The fever goes up in the morning and goes down in the evening.
27. The Moslem priest has built a house for God (of God's name).

* Káno*n* se kán tak.

28. Pahlí áyat se lekar das (daswín) tak paṛho.
28. Read from the first verse to the tenth (and including).

29. Ustád merí bábat kyá kahtá thá?
29. What was the teacher saying about me?

30. Wuh áp ke haqq mein bahut burí bát kahtá thá.
30. He was saying a very bad thing of you.

31. Sáhib ghar ke idhar udhar hoṅge.
31. The master must be about the house.

32. Kitáb mez par hai (or, ke úpar).
32. The book is on the table.

33. Kapṛá mez ke úpar (not par) ṭangá hai.
33. The garment is hanging above the table.

34. Kapṛá mez par (or, ke úpar) paṛá hai.
34. The garment is lying on the table.

35. Sáhib ghar par hain (but, ghar ke upar hain).
35. Mr. is at home (but, is on top of the house, or above it [if on a hill side]).

36. Áp ke sáth shahr tak ho áúṅgá.
36. I'll go as far as the city with you.

37. Main ne barason tak uskí ḳhidmat kí.
37. I served him for years.

38. Wuh ghar par do baje tak baiṭhe rahe.
38. They sat at home till two o'clock.

39. Pání koson tak phailtá gayá.
39. The water went spreading for miles.

40. Banda áḳhirí dam tak ḳhidmat karegá.
40. I (your servant) will serve you till the last breath.

41. Sipáhí ján tak farq nahín kartá.
41. A soldier does not regard his life. (Makes no difference up to life.)

42. Áp ne kahán tak paṛhá?
42. How far did you read?

43. Jahán tak ho sake hásil kiye jáo.
43. As far as possible go on acquiring.

44. Sáhib kitní der tak ṭhaire rahe?
45. Sáhib log tár ke áne tak baiṭhe rahe
46. Wuh kal mere pás thá.
47. Wuh kal mere sáth thá
48. Ḳhabardár! Isko barí ḳhabardárí se le jáná.
49. Main pahle yih bát jántí húṅ.
50. Yih chauthe roz kí bát hai.
51. Idhar udhar kí bátoṅ hone lagíṅ.

44. How long did the gentleman wait?
45. The gentlemen waited till the (wire) telegram came.
46. He was with me yesterday (sitting).
47. He was with me yesterday (going).
48. Look out! Take this with great care (manner).
49. I have known this before.
50. (This is a matter of the fourth day.) This happened four days ago.
51. All sorts of talk now began.

Vocabulary Alfáz.

Rasúl	Apostle, sent one, Mohammed	Charháná	to make go up, put up
Ayat	verse	Daryá	river
Wa'da	promise	Utarná	to come down, go over
Zamín	earth, land	Utárná	to take down, put over
Zamíndár	landholder	Ṭaṅgná	to hang
Daulat	wealth	Ṭáṅgná	to make hang
Daulatmand	wealthy	Ṭáṅg, ṭángeṅ	leg, legs
Faqír	fakeer, holy man	Buḳhár	fever
Aulád	offspring	Kos	1½ miles
Daftar	office	Dam	breath
Áhista	quiet, slow	Ek dam se	with one breath, quickly
Áhistagí	quietness	Ḳhidmat	service
Banda	servant		
Bandagí	service		
Charhná	to go up		

Ján	life	Ḳhabardár	Look out
Tár	wire, telegram	Ḳhabardárí	care.
Ḳhabar	news	Ustád	teacher

Lesson XXIX. Untíswáṅ sabaq.

1. Log ghar ke áge píchhe khaṛe the. [thá.
2. Wuh hamáre áge áge játá
3. Billí chuhiye ko pakaṛke laṛkí ke sámne lái.
4. Yih pahle kí bát hai.
5. Jo mere ba'd átá hai, wuh mujh se pahle thá.
6. Sámne se (or, Áge se) haṭ jáo.
7. Wuh chíze*n* ghar ke píchhe hai*n*.
8. Yih log mere ba'd pahu*n*che*n*ge.

1. People were standing before and behind the house.
2. He was going on before us.
3. The cat caught the mouse and brought it before the girl.
4. This happened before.
5. He who comes after me was before me.
6. Get out of the way (from in front).
7. Those things are behind the house.
8. These folk will arrive after me.

("After" is translated by "ba'd", when it refers to time, but by "píchhe", when it refers to place. "Before" in time, is "pahle", but of place it is "sámne" or "áge", which two are interchangeable.)

9. Iske badle me*n* koí dúsrí chaukí dedo.
10. Yih ádmí mere badle (me*n*) kám karegá.
10. Yih ádmí merí jagah (merí 'iwaz) kám karegá.
11. Mahsúl kí chaukíáṅ shahr ke ware pare hai*n*.

9. Give some other chair in exchange for this.
10. This man will work in my place.
10. This man will work in my place.
11. Tax-houses ("Seats of custom") are on this and that side of the city.

12. Das baje ke qaríb main ne bís ek ádmí dekhe.
13. Ḍar ke sabab se qaríban sáre bhág gaye.
14. Báġ ke nazdík koí sau faqír log rahte hain, aur mere nazdík wuh achchhe ádmí nahín hain.
15. Merí chiṭṭhíán Ḍákṭar sáhib kí ma'rifat pahaunchá kartí hain.
16. Is ghoṛí kí nisbat yih ghoṛá áp ke kám ke ziyáda láiq hai.
17. Log mere ḳhiláf (barḳhiláf) kyún uṭhte hain?
18. Do ádmí mere muqábale men khaṛe húe.
19. Is khiṛkí ke muqábale men darwáza cháhiye.
20. Ham áp ke ghar ke andar aur báhar játe hain.
21. Siwá uske sab bhág gaye.
22. Bázár ke bích do baṛí dúkánen hain.
23. Áp mere hawále kar den, aur, mere zimme, bajáe iske main áp kí ḳhatir koí achchhá ghoṛá láúngá.
24. Iske wár pár chhedná. Chhid jáegá.
25. Bázár hokar jáná.
26. Páni ke bích men se nikal gayá.

12. About ten o'clock I saw some 20 men.
13. For fear nearly all fled.
14. About a hundred fakeers live near the garden, and in my opinion, they are not good men.
15. I (usually) get my letters in the care of the M. D.
16. In comparison with this mare this horse is more fit for your work.
17. Why do people rise up against me?
18. Two men stood up against me.
19. There ought to be a door opposite this window.
20. We go in and out of your house.
21. All but him fled.
22. In the center of the bazar are two large shops.
23. Put him in my care, and I, I assure you, (in my responsibility) instead of this, will bring you a good horse.
24. Make a hole through this. It shall be done (pierced).
25. Go by way of the bazar.
26. He went through the (midst of the) water.

27. Wuh daraḳht, jo dono koṭhío*n* ke bích me*n* hai, mere liye káṭo.
28. Áp is sabaq kí bábat kyá púchhte hai*n*?
29. Jaisá hai waisá hí láo.
30. Jaisá áp munásib jáne*n*, waisá hí kare*n*.
31. Merá nám wuhí hai jo uská hai.
32. Jahá*n* tak mai*n* gayá, wuh wahá*n* tak mere sáth gayá.
33. Jis qadr ḳhabardárí mumkin hai kí jáegí.
34. Mai*n* aisá kám nahín kartá hú*n*.
35. Mai*n* itná kám nahí*n* kartá hú*n*.
36. Aisá burá kám mat karo.
37. Usne itná burá kám kiyá ki kyá kahe*n*?
38. Utní almárío*n* mujhko cháhiye*n* jitní tumháre pás hai*n*.
39. Itne rúpae diye, jitne yahá*n* hai*n*.
40. Itná hí kám hai.
41. Jaisá mai*n* kahú*n* (waisá) karo.
42. Jaisá usne kiyá mai*n* ne bhí kiyá.

27. Cut that tree for me that is between the two houses.
28. What are you asking about this lesson?
29. Bring it just as it is.
30. Do as you think proper.
31. My name is the same as his.
32. He went along with me as far as I went.
33. As far as care is possible, it will be taken.
34. I do not do such work.
35. I don't do so much work.
36. Don't do so evil a thing.
37. He did so evil a thing that — How shall I tell it?
38. I want as many cup-boards (wardrobes) as you have.
39. (I) gave as many rupees, as are here.
40. This is all the work there is.
41. Do as I tell you.
42. I did as he did.

Be careful to attain speed and readiness in the use of these prepositions, and be accurate with the "ke" or "kí", always thinking of them as, not that "for" is "wáste, liye", but "ke wáste, ke liye"; "about" is not "bábat", but "kí babát".

Diversification. Learn these sentences very completely, and then take any nouns from the list that seem suitable and substitute.

Take sentences 1, 11, 14, 18, and substitute, ke ird gird, ke ware pare, kí is taraf, kí us taraf, ke pás, ke nazdík, ke peshtar, ke píchhe, ke bajáe, ke liye, kí ḳhátir, ke máre, ke bá'is, ke sath, kí tarah, kí taraf, se, kí taraf se, ke darmiyán, ke sipurd, ke wasíle.

Vocabulary. Alfaz.

Chhedná	to pierce	Almárí	cup-board,
Chhiḍná	to be pierced		wardrobe
Chuhiyá	mouse	Khiṛkí	window
Qaríban	nearly	Qadr	degree
Nazdík	near, opinion of	Aisá	this sort
Ḳhiláf (bar-ḳhiláf)	opposing	Itná	this much
		Utná	that much
Muqábale	opposite, opposing	Jitná	as much
		Jaisá	as
Siwá	except	Kí ma'rifat	by means of

Lesson XXX. Tíswáṅ Sabaq.

Conjunctions.

1. Agar maiṅ pahle chhoṭoṅ se shurú' karúṅ, (or, Agar maiṅ ne pahle chhoṭoṅ se shurú' kiyá) to wuh jald ráh-i-rást par á jáeṅge.
2. Baṛe merí sunkar ráh-i-rást par jald á jáeṅge, warna ghar se nikál dúṅgá.
3. Agar wuh haqq kí ráh par na áeṅ, to ghar se nikal jáeṅ.

1. If I should begin with the little ones first, they will speedily come on the right path.
2. The big ones, hearing me, will quickly come to the right path, else I'll put them out of the house.
3. If they do not come on the right path then let them get out of the house.

4. Agarchi (Go) main ne baṛon se shurú' karke baṛí koshish kí, tau bhí (táham) wuh be-farmán rahe the.
5. Main ne chhoṭon se baṛí koshish kí lekin (magar, par) wuh ziyáda ḳharáb hote gaye.
6. Chúnki wuh ṭaṭṭú sau rúpae ká mál thá, wuh us se kam na letá thá.

7. Ḳhwáh wuh áe ḳhwáh na áe, tumhen áná hogá.
8. Cháhe yih lo, cháhe wuh, mujhe parwá nahín.
9. Na chhoṭá áyá na baṛá, dono ke dono be-farmán rahe.
10. Is kám ko áhistagí se shurú' karná cháhiye, aisá na ho ki yih nayá ḍhang dekhkar, laṛke hat jáen.
11. Peshtar is ke ki main já sakún, wuh gayá.
12. Jab tak zindagí hai, tab tak ummed bhí hai. Jab tak sáns tab tak ás.
13. Jab tak main na áún, yahín baiṭhe raho.
14. Jidhar se áyá, udhar ko gayá.
15. Jis taraf se áyá usí taraf chalá gayá.

4. Although I began with the big ones and worked hard (made a big effort) still they remained disobedient.
5. I worked hard with the little ones but they went on getting worse.

6. Since the pony was worth Rs. 100, he would not take less than that (property of Rs. 100).
7. Whether he come or not, you must.
8. Take either this or that, to me it is no difference.
9. Neither the big nor the little one came, both remained disobedient.
10. This work should be begun slowly, lest the children, seeing this new fashion, drawn back.
11. Before I could go, he went.

12. While there's life, there is hope. (While there is breath, till then is hope.)
13. Stay here till I come (while I do not come).
14. He went the way he came.

15. He went the direction he came.

16. Jis waqt yih bát mujhe yád paṛtí, mai*n* (us waqt) beiḳhtiyár hokar ha*n*stá hú*n*.

17. Mán le*n* ki yih bát sach hai, tumhe*n* kyá?

18. Bande, tú koí kyú*n* na ho, tere pás koí ʿuzr nahí*n*.

19. Mai*n* ne do rúpae nahí*n* balki chár diye.

20. Wahá*n* koí insán, balki haiwán tak koí dikhái na detá thá.

21. Mai*n* mansúḳh karne nahí*n*, balki púrá karne áyá hú*n*.

22. Us se púchho ki "Kháná taiyár hai yá nahí*n*?"

23. Mujhe shakk thá ki "áyá mai*n* jágtí hú*n*, yá ḳhwáb dekhtí hú*n*."

24. Go áp ne kahá bhí thá, usne na máná.

25. Merí marzí yih hai ki jitná mai*n* tujhe detá hú*n*, is pichhle ko, kam se kam, utná hí dú*n*.

26. Laṛká áe na laṛkí, tum hí áo.

27. Kásh ki mai*n* paidá hí na húá hotá.

28. Kásh ki yih tamíz jo Ḳhudá ne tum ko ʿatá kí hai, sab me*n* hotí.

16. When I recall this, I cannot keep from laughing. (At what time this falls to mind, I, out of hand, laugh.)

17. Granted that this is true, what's that to you?

18. Man, whoever thou art, thou hast no excuse.

19. I gave not two but four rupes.

20. There no man, not even a beast appeared.

21. I came not to abolish, but to fulfill.

22. Ask him, "Is dinner ready or not?".

23. I was in doubt whether I was awake or seeing a dream.

24. Though you told him, he did not obey.

25. It is my wish that as much as I give thee, that much at least, I may give to this last.

26. Let neither the boy come, nor the girl, only you come.

27. Would that I had not been born.

28. Would that this discretion, which God has given you, were in all.

29. Kásh ki yih ádmí merá bhái Fazl ho.
30. Kásh ki log is bát ko samjhe*n*.
31. Kyá ḳhúb hotá ki áp áte.
32. Illáwa iske ek aur bát hai.
33. Kálá kyá! Lo, sáhib, yih to ulṭá tawá hai.
34. Chunáṇchi yih kitáb me*n* likhá hai.
35. Chhoṭe baṛe áe hai*n*.
36. Do tín rúpae de díjiye.
37. Kam o besh bís báís din lage*n*ge.
38. Sáhib ne kahá ki fuláne se má*n*g lo.
39. Mai*n* kisí se máng láú*n*gá.
40. Ek din kí bát hai ki usne kahá ki mai*n* kisí na kisí din áú*n*gá.
41. Mai*n* ne dekhá, wuh bahut achchhá ghoṛá hai.
42. Yih waqa'í bát hai ki yih káġaz achchhe hai*n*.
43. Wuh to kab ká pahu*n*chá hogá.

29. Oh, may this man be my brother Fazl.
30. Oh that people may understand this.
31. How well it would have been if you had come.
32. Besides this there is one more thing.
33. Black, indeed! Come sir, he is an up-turned griddle.
34. According to which it is written in the book.
35. Small and great have come.
36. Give (me) two (or) three rupees.
37. It will take at least 20 or 22 days.
38. He said to ask it from a certain (definite) person.
39. I'll get it from somebody (anybody).
40. One day he told me that he would come some day or other.
41. I saw it, (and) it's a very good horse.
42. It is a fact that this is good paper.
43. He must have arrived a long time ago.

Vocabulary Alfáz.

Haqq	truth	Kam o besh	less and more
Ṭaṭṭú	pony	Tamíz	discretion

ʿAtá	endowed	Ḳhwáh (ḳháh)..	
Fulána	a certain (definite)	ḳhwáh (ḳháh),	either . . or
Marzí	will	Cháhe ... cháhe	either . . or
Agar	if	Yá . . yá	either . . or
To	then, indeed	Na .... na	Neither nor
Warna	else, otherwise	.... na	[neither]... nor
Agarchi	although	Ṭláwa is ke	Besides
Go	though	Phir	Again
Tau bhí	still	Kásh ki	O that
Táham	nevertheless	Áyá	whether
Lekin	but	Peshtar is ke	before this
Magar	but	Is liye	Wherefore
Par	but	Us liye	therefore
Balki	rather	Jab tak	while
Chúnki	since	Jab tak na	until
Chunánchi	accordingly	Mán len ki	granted
Aisá na ho ki	lest	Tab tak	till when

Lesson XXXI. Iktíswán Sabaq.

With "sá".

1. Wuh lambá sá tarḳhán apne báp ká sá kám kartá haí.
2. Laṛká murda sá paṛá thá.
3. Tujh sá ʿaqlmand ádmí mujh ko darkár hai.
4. Mujh sá dukhiyá áp ne kabhí na dekhá hogá.
5. Mujh ġaríb ko kyún diqq karte ho?
6. Mujh gunagár par rahm kar.
7. Merá sá dukh áp ne kabhí nahín dekhá.
8. Wuh gorá sá laṛká áp ká hai?

1. That longish carpenter does work like his father's.
2. The boy lay as dead.
3. I need a wise man like thee.
4. You can never have seen one so distressed as I.
5. Why do you vex poor me?
6. Have mercy on me a sinner.
7. You have never seen such trouble as mine.
8. Is that fairish boy yours?

9. Wuh laṛáí me*n* sher sá ádmí hai.
10. Yih daraḳht bahut sá phal látá hai.
11. Us ká rang o rauġan kuchh ká kuchh ho gayá.
12. Sab ádmí ek se nahí*n* hote.
13. Uskí sher kí sí súrat ḍarauní thí.
14. Bahut se ghoṛe yahá*n* par maujúd hai*n*.
15. Jab mai*n* mar gayá, to kaisá unká paṛhná?
16. Ḳhidmatgár ne kahá ki "Láyá, janáb".
17. Is me*n* ziyáda pání hai, thoṛá nikálo.
18. Yih baṛá ádmí hai. Kuchh na kahná.
19. Yih baṛá ḳharáb ádmí hai. Már ḍálegá.
20. Baʿzo*n* ko jhúṭh bolná ásán hai, baʿzo*n* ko mushkil.
21. Áp subh, do pahar se peshtar, do pahar ko, yá do pahar ke baʿd áwe*n*ge?
22. Ḳhidmatgár, chá bhigo do. Janáb, pá*n*ch miniṭ húe ki bhigo dí hai.
23. Koí ádmí áyá hai?
(a) Chand ádmí áe hai*n*.

9. He is like a tiger in fight.
10. This tree bears a lot of fruit.
11. His colour and complexion quite changed.
12. All men are not alike (one-ish).
13. His tiger-like form was terrible.
14. There are lots of horses here (present).
15. When I am dead, how can they go to school?
16. The waiter said, "I have brought it, sir", (but means, "I'll bring it in a few minutes").
17. There is too much water in this, take out a little.
18. This is a great man. Say nothing.
19. This is a very bad man. He'll kill you.
20. To some lying is easy, to others difficult.
21. Will you come in the morning, forenoon, at noon, or after noon?
22. Wet the tea, waiter? Sir, I wet it five minutes ago.
23. Has any one come?
(a) Several have come.

(b) Kaíbúṛhe(buḍḍhe)ádmí áe hai*n*.

(c) Ba'z ádmí áe hai*n*.

(d) Do ek hí áe hai*n*.

24. Koí achchhí sí darí nikálo.

25. Kyá yíh mez áp ko pasand hai?

26. Koí achchhí sí hamko dikhá do. Yih puráni hai.

27. Ikaṭṭhe ákar sab lakṛío*n* ko ikaṭṭhá karo.

(b) A good many old men have come.

(c) Some have come.

(d) Only a few have come.

24. Get out a good durry.

25. Do you like this table?

26. Show us a good one. This is an old one.

27. Come together, and gather all the sticks.

Lambá	long	Tarḳhán	carpenter
'Aqlmand	wise, sensible'	Dukh	trouble
Ġaríb	poor	Dukhiyá	troubled one
Diqq	vexed	Sher	tiger
Gorá	white, light colored	Rang	colour
Ek sá	alike	Rauġan	polish
Maujúd	present	Kuchh	something
Házir	present (of persons)	Kuchh ká kuchh	something else
Ḍarauná	terrifying	Darí	carpet
Ásán	easy	Chand	several
Mushkil	hard	Kaí	several
Pasand	pleasing	Puráná, -í	old, of things
Murda	dead.	Búṛha, buḍḍhá	old, of persons

Lesson XXXII. Battíswá*n* Sabaq.

1. Mai*n* akelá yih kám kar saktá hú*n*.

2. Wuh já na saká, is liye mai*n* bhí na gayá.

3. Kyá wuh apná kám na kar chuká thá?

1. I am able to do this work alone.

2. He was not able to go, so I, too, did not go.

3. Had he not finished his work?

4. Kám to kar chuká thá, lekin jáná na cháhtá thá.
4. Yes, he had finished his work, but he did not wish to go.

5. Apne kapṛe kahán ṭángá karte ho?
5. Where do you hang your clothes (as your custom?).

6. Is patthar ká kyá wazn hai? Áp uṭhá sakte hain?
6. What is the weight of this stone? Can you lift it?

7. Áp chá yá káfí piyá karte hain?
7. Do you drink tea or coffee?

8. Pahle to káfí piyá kartá thá, magar jab se Hindustán men áe, ham chá piyá karte hain.
8. I used to drink coffee, but since we came to India, we drink tea.

9. Ghoṛá to bhágne lagá hí thá, lekin sáhib ne bhágne na diyá.
9. The horse indeed began to run, but master did not let him (run).

10. Relgáṛí abhí áyá cháhtí hai.
10. The train is just coming.

11. Bandagí, janáb.
11. Good evening sir. (Service, sir).

12. Bandagi.
12. Good evening. (Service).

13. Salám alaikum.*
13. Peace to you.

14. Walaikum salám.
14. And to you peace.

Diversification. Change pronouns of 1—8, so far as possible, to other persons and genders. Change all the tenses. After the model of 10, use "clock . . . strike", "dinner . . . ready", "tiger . . . . . fight", "girls . . . . sing", "people . . . . go".

Substitute list verbs in 7.

Vocabulary. Alfáz.

Ḳhatm	finished	Káfí	coffee
Patthar	stone	Relgáṛí	rail - carriage, train.
Wazn	weight		

* Used only by Moslems.

Diversification Table.

1. *Nouns.* Boy, girl, horse, mare, man, woman, king (raja), queen, foot, village, book, night, cow, buffalo, buffalo-bull, ox, he-ass, she-ass, bird, brother, sister, river, fan, curtain, paper (kaġaz-át), place. (Singulars and plurals).
2. *Verbs.* Dená, lená, áná, jáná, uṭhná, baiṭhná, honá, chalná, karná, marná, márná, dekhná, sunná, bolná, kahná, rakhná, ḳharídná (mol lená), láná, buláná, milná, bhejná, cháhná, nikalná, bachná, dhoná, *it appears*, *ought*, *have* (of possession, as I, thou, etc., have it). (In all persons and tenses).
3. *Causals.* Marná, márná, marwáná, ṭúṭná, toṛná, toṛáná, bolná, buláná, bulwáná, chhúṭna, chhoṛná, chhuṛáná, dekhná, dikháná, dená, diláná, dilwáná, uṭhná, uṭháná, uṭhwáná, karna, karáná, samajhná, samjháná, rakhná, rakháná, rakhwáná, sunná, sunáná, kahná, kahláná, milná, miláná, nikalná, nikálná, nikalwáná, bachná, bacháná, bikna, bechna, bikwáná. (In all persons, moods, and tenses).
4. *Personal Prounous* (Nom.). Mai*n*, ham; tú, tum, áp; wuh, yih: (Obj.) mujh, mujhe; tujh, tujhe; ham, hame*n*; tum, tumhe*n*, áp; us, use, un, unho*n*, unhe*n*; (Poss.) Merá-í-e; terá-í-e, ápká-í-e; uská-í-e, unká-í-e: hamárá-í-e, tumhárá-í-e, ~~ápká-í-e~~; unká-í-e, inká-í-e; apná-í-e. (In all genders).
5. *Prepositions.* Me*n*, se, par, tak, ko, líe (wáste), ká-í-e, ke líe (ke wáste), me*n* se, par se, ke pás, ke áge (ke sámne), ke píchhe, ke níche, ke andar, ke báhar, ke bích, ke sáth, ke ba'd, ke pahle, ke úpar, ke siwá, ke barábar, ke sabab, ke láiq, ke ird gird, kí babat, kí ḳhátir, kí taraf, kí tarah, kí ma'rifat, kí mánind, kí nisbat, kí jagah (with all classes of nouns).
6. *Adverbs.* Jaise, jahá*n*, kahí*n*, ab kí daf'a, ab, abhí, kabhí, kabhí nahí*n*, bár bár, áj, kal, parso*n*, yahá*n*, wahá*n*, há*n*, nahí*n*, na, mat, bahut, hamesha, idhar, udhar, yú*n*, is tarah,

us tarah, jhaṭ paṭ, to, bhí, par, sawere, zor se, baṛá, masalan, faqat, qaríban, hargiz nahín.

7. *Adjectives.* Good, bad, cold, hot, heavy, light, close, far, hard, easy, harsh, soft, wide, narrow, clean, dirty, ready, enough, high, low, true, false, young, old, rich, poor, in the three degrees, and with *honá* and *karná.*

8. *Relatives, Interrogatives and others.* Yih, wuh, aur, ziyáda, aisá, waisá, aksar, báqí, dono, ġair, baʿz, (baʿze), bahut, kaí, kuchh, sab, kull, chand.
Kab? kidhar? kaisá? kyún? kaun? kya? kis tarah? Jab, jidhar, jaisá, jyún.
Jo, koí, jo koí, jo jo, jo kuchh. Fulána, ek dusrá, sab kuchh, aur kuchh, har, har koí, sab koí, áp, ḳhud.

9. *Numbers.* One, two, three, four, five, six, seven, eight, nine, ten, eleven etc. Ek, do, tín, chár, pánch, chha, sát, áṭh, nau, das, gyára, bára, tera, chauda, pandra, sola, satra, aṭhára, unnís, bís, pachís, pachás, sau, sainkṛá. First, second etc. Pahlá-í (or. awwal), dúsrá-í, tísrá-í, chauthá-í, pánchwán, -wín, chhaṭhá-í, sátwán, áṭhwán, etc.

Time Table for Study (*suggested*).

1. 15 minutes Ear and Tongue exercises.
2. Read over the past sentences.
3. 15 minutes learning new sentence.
4. 1 hour's practice on slips.
5. ½ hour reading Urdu character.
6. As much "Oral composition", sentence formation, and diversification, as possible.

Repeat in the afternoon.

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Jack
Jay

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